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GREEKS IN AMERICA

AN ACCOUNT OF THEIR COMING, PROGRESS,
CUSTOMS, LIVING, AND ASPIRATIONS

WITH AN HISTORICAL INTRODUCTION AND
THE STORIES OF SOME FAMOUS
AMERICAN-GREEKS

BY

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Member of the American Branch
Committee of the Anglican and
Eastern Orthodox Churches Union



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TO
JAMES IRVING MANATT, PH.D., LL.D.

CONTENTS

CHAPTER	PAGE
AN HISTORICAL INTRODUCTION . . .	3
I THE EXODUS FROM GREECE	
Hard Times in Free Greece—Let- ters Sent Back from America—Steam- ship Agents—Turkish Oppression in Enslaved Greece	15
II THE EARLY HARDSHIPS	
Three Periods of Greek Immigration —Early Immigrants (1882–1891)— Trials and Tribulations—Lost in the Maine Woods	25
III IMMIGRATION FROM 1891 TO 1913	
The Inrushing Tide—Peculiar Char- acteristics	29
IV INDUSTRIAL DEVELOPMENT	
Cigarette Manufacturers—Importers —Confectioners and Fruiterers—Florists —Restaurants—Miscellaneous Shops— Bootblacks—Hotel Employees—Theatres —Fisheries—Farming—Railroad La- borers—Miners, etc.—Mill Hands— Agents—Autobiography of an Immi- grant	32
V INSTITUTIONAL DEVELOPMENT	
Communities—Societies—The Pan- Hellenic Union—Newspapers—Books— Families—Schools—The Professional	

CONTENTS

CHAPTER		PAGE
	Class — Students — The Clergy — The Diplomatic Service—The Call Home to Arms	52
VI	CELEBRATIONS AND RITES	
	Independence Day—Picnics—Church Feasts and Fasts—The Sunday Liturgy—Church Music—Household Eikons—Other Rites and Ceremonies—Weddings—Funerals	87
VII	THE CHURCH OF THE GREEKS	
	Little Understood—Account by a Greek Priest—Characteristics	113
VIII	LIFE IN THE GREAT CITIES	
	Chicago:—History of Community—A Hull House Investigation—Unfair Criticism—Criminal Record—Labor and Business—School Children—A Women's Club—Homes and Lodging Places—A Capable Race	123
IX	IN THE MILL TOWNS	
	Lowell, Massachusetts:—A Polyglot City—Rise of the Community—Pigs and Hogs—Recreations and Sobriety—Strikes—No Paupers—Evening Schools—A Beautiful Byzantine Church	138
X	THE GREAT WEST	
	Railroad Gangs—A Barbarous Riot of Americans—St. Louis—Salt Lake City—Seattle	161
XI	THE UNCONGESTED COLONIES	
	Minneapolis and Washington, D. C.—Birmingham, Alabama—Scattered Indi-	

CONTENTS

CHAPTER		PAGE
	viduals—A Half-Greek Town—A Celebration and a Speech on Politics . . .	169
XII	AMERICA'S DUTY	
	A Permanent Migration—Some Suggestions to Americans	182
XIII	FAMOUS AMERICAN GREEKS	
	Earliest Greeks in America—Orphans of the War of 1821-28—A Famous Scholar—A Captain and an Admiral of the U. S. N.—A Gunner—A Navy Chaplain—A Famous Mason—A Member of Congress—A Curator of Cooper Union—A Harvard Professor—Others . . .	190
XIV	MICHAEL ANAGNOS	
	Hellene of the Hellenes, Benefactor of Humanity	208
	APPENDIX	
	A. TABLE BY STATES AND CITIES OF NUMBER OF GREEKS IN AMERICA	226
	B. BIBLIOGRAPHY, A GUIDE TO FURTHER READING AND STUDY	
	I Greeks in America—II Modern Greek Language—III Mediæval and Modern Greece and Greeks—IV The Eastern Orthodox Church	235
	INDEX	249

LIST OF ILLUSTRATIONS

Michael Anagnos	<i>Frontispiece</i>
	FACING
	PAGE
Greek Farm in California	30
Greek Railroad Laborers in the West	42
Holy Trinity, Lowell, Mass.	56
Track Team, Greek-American Athletic Club, New York	60
Council, Pan-Hellenic Union	66
A Wedding Party, Newark, N. J.	84
The Greek National Anthem	90
Byzantine Musical Notation	106
Young Greeks' Educational Association, Chicago	124
In the Slaughter Houses, Somerville, Mass.	142
Interior, Greek Church, Lowell, Mass.	158
Greek Railroad Construction Gang	162
Graduation Day, Greek School, Chicago	184
Rear Admiral Colvocoresses, U. S. N.	196
John C. Zachos, Curator of Cooper Union	200

PREFACE

This book is intended for general readers, as well as for students of the immigration problem. Its object is to diffuse a sympathetic understanding of one interesting race of foreigners who have come to dwell in our country. There are plenty of books, many of them excellent, on the subject of immigrants and immigration in general, which are useful as bird's-eye views; but with a subject so vast and complex such general books cannot possibly treat each individual race with due proportion or even accuracy. What is needed is that each particular people should be studied separately with care, and portrayed separately with completeness. This book is an attempt to do this with the Greeks, a people interesting and important not only because of their history and characteristics, but also because of their wide diffusion throughout every state of our country.

The method of this book is to try to describe the Greeks picturesquely, and as far as possible from a *Greek* standpoint. Its principal sources are: first, the Greeks in America, themselves—a number of the leading Greek gentlemen in America and a number of the rank and file of the immigrants; second, the assistance and criticism of

several Americans who know the Greeks of Greece or of America well; third, most of the best books in English on the subject of modern and medieval Greece or parallel subjects, historical, ecclesiastical, and descriptive;—I have eschewed magazine articles.

I have tried to depict all sides justly. It is all too easy to pick to pieces the bad in the character of another, be it man or race. Too much has already been written and said enlarging on Greek vices. Too much do we Americans look down on the foreigners among us, little realizing that those foreigners are looking down on us at the same time. We need most to learn to recognize the good qualities in the Greeks (and other foreigners too) and to give them opportunity to develop those good qualities; nor can we expect them to become useful citizens until we do so learn.

I have also in preparation and hope to have published soon, a companion volume to the present book, giving the historical background of the modern Greeks;—a sketch of that long and fascinating section of history which is not familiar to most Americans, but which must be known in order to thoroughly appreciate the ideals and aspirations of our Hellenic fellow citizens.

To my dear friend the k.¹ Seraphim G. Cantoutas, LL.B., I owe the first inspiration to

¹ The *k.* stands for *ὁ κύριος* (*kyrios*), the Greek for *Mr.* This is used throughout the book in designating Greeks.

write and continual assistance and encouragement throughout the labors of preparation. Nearly all the facts contained in Chapters I-V, and parts of others, I took down at his dictation or translated from his book. Also he has corrected and criticized most of the manuscript. Because of his visits to the Greeks in every state of the Union except Arizona and New Mexico, he knows the Greeks in America better than any other man. I also wish to thank Mrs. Canoutas.

I acknowledge with gratitude the courtesy, encouragement and help of the Hon. Lysimachos Kaftantzoglu, Chargé d'Affaires of the Royal Legation of Greece in Washington; the Hon. Constantine Papamichalopoulos, former Minister of Education and Religion of Greece, etc., etc., now General Manager of the Pan-Hellenic Union in America; the k. Sinadinos, and Dr. Vrachnos, president, and vice-president of the Union; the k. Michal Iatros; Admiral Colvocoresses, U. S. N.; the k. Theo. B. Ion, former president of the Union; the editors of *Atlantis*, and the proprietors of "Atlas" book store. Space does not permit me to mention the names of the many other Greeks, especially my good friends of the Greek Community of Biddeford and Saco, Maine.

Most of the pictures used to illustrate this book were kindly furnished by the k. Canoutas and the managing editor of *Atlantis*.

To Professor J. Irving Manatt of Brown University, scholar and Philhellene, former consul

at Athens, who first at college taught me to love Hellas and the Hellenes, I wish especially to express my thanks for advice, valuable material, and direction in reading. Also I wish gratefully to acknowledge the help of Mr. Franklin B. Sanborn, last of the Concord sages and Philhellene, a close friend of Dr. Howe and Anagnos; of the Rt. Rev. Edward M. Parker of New Hampshire, Anglican President of the American Branch of the Anglican and Eastern Orthodox Churches Union; and of the Rev. Thomas J. Lacey of Brooklyn. For some of the translations and other help I am much indebted to Mr. John Alden of Portland and Mr. Ralph W. Brown of Boston. Finally let me express my gratitude for the encouragement and assistance of my wife. Those whose names are mentioned in the text as writing for the book or giving permission to quote, I will not thank here by name; nor is there space to acknowledge the assistance of many other Americans.

THOMAS BURGESS.

Trinity Rectory, Saco, Maine.
1913.

GREEKS IN AMERICA

AN HISTORICAL INTRODUCTION

To appreciate the Greeks of today it is necessary, more than with any other race of immigrants in America, to know their history. The Greek has a continuous history of 3000 or 4000 years; for longevity and continuity of race no other people save the Hebrew, and even he must yield in point of language, is in any way comparable. Modern Greek as it is written is as much like ancient Greek as modern English is like Chaucer, or as the language of Xenophon is like that of Homer. The modern Greek Kingdom and the modern Greek people are literally steeped in the history of their race: it is told the children at home; it is drummed into them at school; the talk of men and newspapers is filled with historical allusions, ancient, mediæval, and modern, and so are their customs and very superstitions. Their church services breathe of the Fathers and the Byzantine Empire; their very language is being made more classical by legal enactment. Go into a Greek coffee house or shoe shine "parlor" in any of our American cities, and you will probably see on the walls rude chromos depicting the history of Greece all the way from the age of Pericles to the Balkan War of 1912-13: like-

nesses of Plato, Demosthenes, Alexander the Great; sometimes a complete gallery on one sheet of the Byzantine Emperors from Constantine to Constantine, and beside it a picture of the present Constantine; the heroes and events of the Greek War of Independence; and various historical and symbolical representations of the course of modern Greece; or, to sum up the age-long sweep of Greek history again, perhaps you will there see pictures of the Parthenon, the Areopagos, St. Sophia, the University.

Of ancient Greece every educated American knows the history and glory, up to the time of St. Paul. For the first three centuries of Christianity the growing Church was slowly leavening the decadent Hellenic civilization into real strength till we find in the time of Constantine the Great that the East had become for the most part Christian, with a powerful church organization, while the West remained for the most part heathen.

The story of the Hellenic race from 330 to 1453, the Eastern Empire, is one of the grand sections of world history which has been most shamefully neglected by modern English speaking scholars—and much of the blame for this may be laid to the scathing pen of the brilliant and godless Gibbon. As a matter of truth, the tale of the much maligned Byzantine Empire, which ever remained Greek in its characteristics and aspirations, is a history of the center of

civilization for 1000 years. While the Barbarian hordes of the West, which had swept away the ancient civilization of old Rome and were bound together only by the rising power of the papacy, were squabbling for existence, the mighty empire of New Rome preserved culture and civilization and the Christian faith intact, and for ten centuries—longer than any other dynasty—beat back Goth, Hun, Vandal, Slav, Persian, Saracen, Bulgar, Magyar, Seljouk and Ottoman Turk. She, the bulwark of Europe, stood ever bravely on the defensive, and through the shifting shocks of a thousand years saved Europe till Europe was strong enough to save herself. Toward the end she was ruined by the traitor stroke of the Latin barbarians of the Fourth Crusade. Three centuries more she struggled on, and died fighting, and St. Sophia, greatest of Christian churches, became a mosque as it is this day. Then she handed on to youthful Europe the culture she had preserved and the Renaissance came into being, Hellenic in its foundations. The cause of the longevity of the Eastern Empire, slurs to the contrary notwithstanding, was its superior morality, and the motive power of the Empire was the Orthodox Church.

All these are big assertions, I realize, but they are absolutely true to history. This neglected section of history should be given much greater attention in our colleges. The history of the Middle Ages is far more than a mere history of

the rise of the papacy as is so often taught. The Dark Ages of the East—and the East means in fundamentals Christian Hellenism—did not begin till 1453. Unless we appreciate all this, we cannot appreciate the proud claims of the modern Greek, nor understand the Eastern Orthodox Church. Moreover the modern Greek, scholars of today agree without hesitation, is the direct descendant of his ancestor, the ancient Greek, though with a tinge of alien blood. Whatever races in the course of the centuries conquered the Greeks or colonized their lands, if they remained, inevitably became Hellenized and assimilated.

For the next four centuries after the fall of Constantinople, the Greek was ground down with worse than slavery by the unspeakable Turk. 'Tis a bitter tale of continuous misrule, grinding taxation, indignities, atrocities, massacres, and, bitterest of all, the conscription of little children to be brought up Mohammedans and serve in the armies of the Sultan. It was the Greek Church that kept alive the spark of patriotism and education, and the modern Greek has never forgotten his incalculable debt to his Church. Through these Dark Ages, heroic bands of Greek men known as the Klephts, ensconced in their mountain fastnesses, kept their semi-independence. The daring deeds of these bands form the subject of much of the folklore, the Klephtic ballads, known by heart and loved by all modern Greeks. At the end of the Dark Ages, it was the weaken-

ing of the Ottoman power, the higher education of Greeks in foreign lands, and the echoes of the French Revolution and of our own American Revolution which finally fanned the dulled embers of bitter longing for freedom to a flame.

In 1821 on the 25th of March (old style calendar) Archbishop Germanos of Patras raised the banner of the Cross, and the enslaved Greeks flocked to arms. The tyrant Sultan responded with a terrible massacre of thousands of Christian Greeks, hanging the venerable Patriarch of Constantinople. But in three months the Turk was driven out of the Peloponnesus and a provisional government established. Soon the world was shocked with the news of the massacre of Chios (or Scio), unparalleled in modern history, where of the 100,000 inhabitants, cultured, prosperous, happy, hitherto favored by the Sultan, only 5000 were left alive on the island by Turkish barbarity. Then it was that Kanares and the Greek fleet swept clear the seas, and everywhere were recorded brilliant deeds of Greek valor. In the first three years of the seven years' struggle it seemed as if Greece had won. But the weakened Sultan called in the aid of his ruthless Egyptian vassal, Ibrahim Pasha, and the cloud of hopeless atrocity settled down again. Ibrahim's hordes swept over the Peloponnesus, leaving in their train only mangled corpses and charred ruins, and the Ottoman slave markets were filled with Greek mothers and children. On the other side

of the Gulf of Corinth the siege of Mesolonghi stands out as one of the most heroic defences in history. At its end a few cut their way out, and the rest, forced back, blew themselves up in the powder magazine. Finally, in 1828, after the fall of Athens, the combined fleet of the Powers, who were able to withstand the universal outcry no longer, destroyed the fleet of Ibrahim in the harbor of Navarino, and the war was over.

Many a foreign Philhellene fought and ministered to the destitute on the Greek side in the war, most famous among whom was the poet Lord Byron, who died soon after his arrival in Greece, and his heart was buried in the church at Mesolonghi beside the hero Marko Botzaris. Americans may now have forgotten, but the Greeks have not, the messages and speeches to Congress of President Monroe, Daniel Webster, Henry Clay, and the heroic deeds of American Philhellenes, chiefest of whom stands Bostonian Dr. Samuel Gridley Howe, "the Lafayette of the Greek Revolution," whose services to Greece were greater than even those of Lord Byron. After the war another American rendered inestimable service to Greece, that second foreign missionary of our American Episcopal Church, the Rev. Dr. John Henry Hill. This unassuming American priest established the first schools in Athens for both sexes, and supported by his faithful wife, for fifty years (till their death) labored in Athens, giving the start and model to all the girls' schools

of Greece, never proselytizing, honored and upheld by all Greeks, government, church, and people. The modern Greeks have always looked with veneration and gratitude upon our United States of America.

Greece became free in 1828—a land utterly despoiled by the ravages of the terrible Ibrahim. But the benign Powers of Europe allowed her only one-third of the territory fought for and one-fifth of the Greek people who had struggled for liberty; sent her the tactless boy king, Otho, who for forty years retarded the kingdom's progress; loaded her with a hopeless debt; and have ever since treated her with a like selfishness of diplomatic coquetry,—yes, until the year of grace 1913. At last Greece and the other brave little Balkan kingdoms have shown the Powers that they would stand their concert of tyranny no longer.

Not until 1862, with King George's accession, did real constitutional freedom and real progress begin in Greece. Since then remarkable strides have been made despite the endless turmoil of politicians and the constant changes in the ministry. This handicap, though characteristic of the Greeks, ancient and modern, has been largely the result of the narrowed confines of the Kingdom, where every Greek, whether he live in Greece or Turkey or Asia or elsewhere, has the full privileges of citizenship and the right of free education at the University of Athens. Thus it came about that the political professions were almost

ridiculously overstocked, and Athens has more newspapers than New York. The little Kingdom up to the present year comprised in the north but a part of Thessaly and a scrap of Epiros, and also but a part of the Ægean archipelago. In the remainder of what should have been Greece the dark ages of Turkish misrule and barbarity have lasted on until the Balkan War of victory. To devoted Crete, after seven revolutions and horrible massacres of Christians, the Christian Powers—when they could help themselves no longer—in 1898 finally allowed autonomy but not annexation.

In our judgment of the modern Greek we must never fail to take into account these tremendous handicaps he has had to face, chiefest among which has been the abominable lack of sympathy and support from Christian Europe. Until the Balkan War of victory, Greece has become known to English readers largely through the prejudice of English writers.

Athens of to-day represents the very acme of civic pride. It is a beautiful modern city. Its nearest approach to slums are of white marble. The city is remarkably free from beggars, criminal class, rowdyism, drunkenness, and, I think it is true to say, freer than any city of Europe or America from allurements to sexual vice. Her educational and philanthropic institutions are most praiseworthy. She has been the center of Greek culture for three generations, and she has

also been the generous asylum for refugees from Moslem barbarity.

As in every one of the past twenty-five centuries the Greeks have been the most intelligent and best instructed race of southeastern Europe, so modern Greece has not neglected the education of her children. Ever since 1837 Greece has had her gradually improving public school system, free to *all* Greeks from the Deme School, on through the Hellenic School, the Gymnasium, and the University. Let us note that the Bible, the Catechism, and Church History is always a prominent and required part of the curriculum. In enslaved Greece and elsewhere much educational and philanthropic work has been carried on through Greek benevolence.

The independent or autocephalous Church of Greece, like the Church of Russia and the other national Eastern Orthodox Churches, is headed by a Holy Synod, whose president is the Metropolitan Archbishop of Athens. There are many well educated Greek bishops and priests and deacons, but the education of the country parish clergy has been sadly neglected, although this condition is being bettered. Unhappily, also, the young men of the best families rarely study for the ministry. Epiros, Macedonia, the northern and eastern islands and littoral of the *Ægean* Sea, in which the large majority of the population are Greek, have been under the jurisdiction of the Patriarch of Constantinople, who since

1453 has been invested with his authority and deposed at will by the Mohammedan Sultan.

The population of the little curtailed Kingdom before 1913 was in round numbers 2,500,000. In what was and in what still is Turkish dominions and elsewhere there are some 10,000,000 more Greeks.

Outside of Athens, Greece is made up for the most part of villages scattered throughout the jagged mountains and countless inlets and the islands. Nearly everyone lives in his own house. About 70 per cent are engaged in agricultural, pastoral, and other "unskilled" pursuits. Every town and hamlet has its church or churches, and many a mountain top its saint's chapel and sometimes its monastery. Practically all Greeks are Eastern Orthodox, and the Roman propaganda and Protestant proselytism has made scarcely any impression. The Greeks love their Church, and love to celebrate her festivals, and the parish priest is a man of much influence in his village. In fact patriotism and Orthodoxy are inseparably bound together in the heart of the Greek—the former, I fear, having the great emphasis.

Wealthy Greeks the world over have vied with each other to embellish their fatherland and provide for the education and relief of their compatriots at home, and the poorer Greeks, banded into societies all over America and elsewhere, are continually sending home contributions.

Wealthy Greek mercantile houses, chief among

which are the famous Ralli Brothers, are found in every commercial center of the world, including America. Greeks have long constituted the majority of the professional and foreign diplomatic classes of the Turkish Empire. Greek scholars have occupied a number of chairs in the universities of Europe and also a few in America, as Professor Sophocles of Harvard. And finally, Greek wanderers from all classes may be found, Odysseus-like, in every nook and cranny of the world.

Such is the briefest sort of an account of the history of the Greeks and of what they are to-day. We would strongly urge the reader to fill out this outline by more extended reading, as a guide to which we have appended a carefully selected bibliography at the end of the book. One cannot rightly appreciate or sympathize with the Greeks in America without a real knowledge of their fascinating history and of their early life among the mountains and shores and islands of fair Hellas, to which they look back with love and patriotism.

.

I

THE EXODUS FROM GREECE

Thirty years ago there were scarcely any Greeks in these United States. At the present time they number over a quarter of a million, scattered throughout the length and breadth of our country, an important, intelligent, and little appreciated part of our population. Let us begin our tale of these scions of Ancient and Mediæval Hellas, and citizens, former or present, of the brave little modern Kingdom, by relating when and why they came.

Before this period of Greek immigration proper to America the Greek emigrant had sought as the haven of his *wanderlust* Roumania, Bulgaria, Russia, England, and elsewhere over the nearer parts of the world. It was the islander who started the first flow of emigration, and later the peasant of the mountain districts of the mainland. As yet, however, America was out of the range of his thinking, save only as a sort of fabled Atlantis, far out beyond the straits of Gibraltar. No peasant ever thought of it as a place where *he* could go and live and earn money. It was not till about thirty years ago—we know not what started the first—that the stream of emigrants proper began to flow

westward from Hellas to our shores. Three distinct periods there have been: the first ten years, beginning forty years ago, they came by tens; the next ten years, by hundreds; and the last twenty, by ever increasing thousands. The table of statistics shows graphically what has occurred.¹

¹ From "Annual Reports" of the Commissioner General of Immigration. These figures cannot be absolutely accurate: for diseased or otherwise ineligible immigrants often get through somehow; some enter by way of Canada; many are listed on paper as sailors and ostensibly desert when they reach America; also Greeks from enslaved Hellas may be recorded as of another race.

In 1848 there arrived in New York 91,061 Irish, 51,973 Germans and one Greek. In 1858 there were 2 Greeks among the immigrants. From 1847 to 1864 the total number of Greeks entering this port was 77.

1869	8	1891	1105	
1870	23	1892	615	
1871	11	1893	1131	
1872	12	1894	1351	
1873	23	1895	605	
1874	36	1896	2175	
1875	25	1897	571	
1876	19	1898	2339	
1877	24	1899	2333	
1878	16	1900	3771	3773
1879	21	1901	5910	5919
1880	23	1902	8104	8115
1881	19	1903	14090	14376
1882	126	1904	12515	12625
1883	73	1905	10515	12144
1884	37	1906	19489	23127
1885	172	1907	36580	46283
1886	104	1908	21489	28808
1887	313	1909	14059	20262
1888	782	1910	25675	39135
1889	158	1911	26226	37021
1890	524	1912	21288	31566

Up to 1891 the causes of emigration require little explanation. It was the usual way in which any migratory people tend toward a promising country. The few that came before the 80's wrote home to their relatives and friends of the fine openings in America, and the relatives and friends came in gradually growing numbers.

In 1891, as the statistics show, a great change begins. The cause which started this sudden increase of emigration, and still affects it in a less degree, was the industrial depression, or rather stagnation, brought about in part from the lack of diversified industry and from the ever shifting changes in the government, and brought to a crisis at the time by the failure of the all important currant industry. With hard times at home, the Greek came "because he could get more money in America";² and when once started he kept on coming. From that time on to its present magnitude the matter has been exploited by the exaggerated reports sent home of the land of marvels, and by the steamship

The extra column on the right gives the numbers of all Greeks from both enslaved and free Greece. The other columns are those from the kingdom of Greece only. Thus may be seen the growth of emigration from enslaved Greece.

² An accurate and excellent account of the causes of Greek emigration, though it touches that from free Greece only, is given in "Greek Immigration to the United States" by H. P. Fairchild, Chap. IV. With Prof. Fairchild's permission I have used a little of his material in the remainder of this chapter. See Bibliography, however, for a criticism of the rest of this book.

agents who soon became ubiquitous and unscrupulous. It were well to remark that from the kingdom of Greece neither religious oppression nor government oppression were ever factors forcing emigration for freedom's sake, as has been the case in some other lands. This is simply because Greeks are above all else Orthodox and patriots, and such oppressions are unknown in the Kingdom. Nor have social inequality or class hatred ever been motives for emigration to the democratic Greek; nor has overpopulation. The cause was economic.

Let us add another reason, and that a truly noble one, for the poverty of the country,—an expenditure amounting to many millions. I mean the never neglected obligation of the little Kingdom to aid her enslaved and persecuted children in Crete, the Islands, Macedonia, Epiros, Thrace, etc. The massacres, revolutions, and consequent care of thousands of exiles, and the Greek schools and philanthropic institutions supported in enslaved Greece—to cope with all these Free Greece has been obliged to borrow much money.

Thus it came about that some twenty years ago, eagerly catching at the reports of their few fellow-countrymen already in America, the poverty-stricken peasants left home for this new land of promise. The Transvaal was tried for a while, but with little success. The drop in currants struck the mountain districts of the Peloponnesus the hardest, and it was there that this induced

stage of emigration began. Soon glowing reports from these first came back and then the rumor spread out and out. After some time the fever jumped to central Greece; and of late years it has spread up into the districts of Enslaved Hellas: Epiros, Thessaly, Macedonia, Thrace, the Islands, and on over the Ægean to Smyrna and the surrounding Greek inhabitants of Turkey in Asia. Look again at the table of statistics and see this growth to its present amazing proportions. "Once started, this movement, like the familiar chain letter, could not be checked, but grew by its own multiplication. Each Greek in America became the nucleus of a rapidly increasing group of his kin and neighbors."

In the 90's came a notable fall in exchange. \$100 sent home from America became 900 francs, which was to the peasant a small fortune. The recent rise in exchange could not check the tide of emigration. \$100 is now worth only 500 francs.

In the late 90's more and more reported cases of prosperity in America made the poor Greek farmer open his eyes. "He who was our poor neighbor has now become rich and a great and honored man; let us go too. Distinguished success is certain in America." But no one in Greece really knew, nor do they know now, the conditions as they actually are in America. All are doomed to bitter disillusionment, when they find here hard, inevitable toil, the like of which

they never dreamed of at home. In the fatherland they never consulted a clock as to what time to get out of bed; there they did not work in bad weather, but only when they pleased; no hoarse factory whistle summoned their immediate obedience; no boss called them to time. It is because in Greece no one is ever obliged to be on time that we find that the Greeks we meet here have as a rule no conception of punctuality. Nor did they expect the wretched tenements in which, in order to pay their debts and support the family left at home in the pure air of the hills of Hellas, crowds of men are obliged to herd. Nor could they foresee the danger, the disease, the ever ready pitfalls of temptation, the exploitation by vagabond compatriots or unscrupulous Americans. But once here, shame and lack of money prevents the return home and they have to buckle down to hardest work, often amid the dregs of mankind and regarded themselves as such by Americans. Shame, too, prevents their writing to the friends at home the truth. So they are prone to enlarge on their situation, and back go highly colored reports of salary, position, and glowing prospects of success. For example, a waiter in a hotel sends a photograph of himself, seated in an automobile, wearing a heavy watch chain and a big, cheap ring. They think he is rich. His two cousins take the next boat for New York. Clippings from the Greek newspapers in America are enclosed to relatives, contain-

ing accounts of weddings, baptisms, contributions for some patriotic purpose by a Greek society, and the like. These are read in the villages and do much to incite emigration. That the wedding of a poor peasant should figure in a newspaper and be so brilliant a social event, under such fine auspices—such a report of a peasant's wedding would never have been published in a newspaper in Greece! Then there are translated and sent home items from the American papers themselves of the excellence of Greek confectioners' and florists' establishments! And here is the news that Andropoulos, the poor shepherd who was nothing in his native village, has attained the exalted rank of President of the Society of the Arcadians in the world-famed metropolis of Chicago! Is it any wonder that the Greek peasants look on the United States as a land of ease and glory? Even if they are told the truth of the grinding work and hardships, they will not believe it—for do they not hear from all sides that it is otherwise?

A great deal of these glowing accounts was and is the work of the ubiquitous steamship agent. He looms large as a factor in the exploitation of Greek emigration.

“Given the stimulus and the goal, all that remained to be provided was the means of migration—the material means of conveyance and the financial means to defray the expenses. Both of these were promptly forthcoming; steamship agents are never slow to seize opportunities such as existed in Greece at the time in

question, and all the principal Mediterranean steamship lines established agencies in the Piræus, Patras and other ports, as well as in most of the important interior cities and villages. Emigration agents began to scour the country, exciting the imagination of the peasants as to the glories and opportunities in America, clearing away the difficulties which seemed to beset the passage, and in many cases advancing the money for the trip. In other cases, if the prospective emigrant could not get together sufficient money at home, it was furnished him by some friend or relative in America. Just how large a part in this movement has been played by emigration agents, legally and illegally, it would be impossible to say. In matters of this kind the Greek is extremely deep and crafty, and it would be the work of months, perhaps of years, for a skilled detective actually to make out a case against the Greek emigration agents. . . . One of the first things that attracts the eye of the traveler landing in the Piræus is the amazing number of American flags flying from office buildings all along the water front and the neighboring streets; their significance is somewhat perplexing until he learns that they are steamship offices or emigration agencies—for there is no great distinction between the two.”³

The money thus furnished is generally secured by mortgages on the property of the emigrant. Almost every important Atlantic steamship company has an agency or connection in at least one of the Greek ports.

For the past five or six years facilities have

³ Fairchild, pp. 79-80.

been greatly enhanced by the introduction of two regular Greek steamship lines. Now the emigrant may have complete Greek surroundings on shipboard and so feel at home, whereas before there was much reluctance towards the strangeness of traveling in a foreign boat. Moreover, while it used to take much longer (from twenty to forty days by embarking at the ports of Genoa, Marseilles, Havre, or elsewhere, with all the dread of changing boats), now the voyage can be made in fifteen days.

One other phase of emigration needs to have special mention. After the peasants had been flocking to our shores for a time and sending back their wondrous reports, the better class of Greek citizens began to take notice. "If the poorly qualified peasant," these argued to themselves, "can become so prosperous in America, how much greater are the prospects for men of education and enlightenment." And so this new and latest phase has been before us in ever increasing numbers for the past ten years or so. The fallacy in the expectations of this class and how they are really less desirable immigrants to our country than the peasants will be discussed later.

When we turn to enslaved Greece we find that the primary causes of emigration there were quite different from those in the case of the free Kingdom. Of the wholesale emigration of Greeks from the Turkish Empire in the last five or ten years, the main cause, if not the only one, has

been the political anomaly of Turkey bringing destitution and danger upon the Christians and especially the Greeks. After the Constitution was declared they fared worse than before. All sorts of persecutions became of daily occurrence, and murder was not infrequent. Among the assassinations that have taken place in the past few years before the Balkan war, were those of two bishops, several priests, and many other prominent Greeks. Compulsory service of the Greek young men in the Turkish army, where neither their religion nor their morality was safeguarded, also drove many to leave the land of oppression and take ship for the "land of the free."

II

THE EARLY HARDSHIPS

We have traced the causes and growth of emigration as it came about in Greece, let us now go back and see what happened to the emigrant after he reached the promised land. First we will look at those early immigrants of the 80's and before. They came, as we have stated, in these periods first by tens, then by hundreds. Nearly all of these were natives of the mountain regions of the Peloponnesus, poorly educated farmers and shepherds. New York was their first settling place, then later Chicago, Boston, and a few other large cities.

It was a tale of hardship and adventure. Some one of the first in New York struck upon the happy scheme of buying a little candy, and with a tray hung about his neck he wandered the streets of the great city and eked out a meagre living by selling to passersby. The other Greeks as they landed in America followed his example; and by 1882 we find over a hundred Greeks peddling candy, fruit, and flowers. This was the start of that business of catering to these minor wants of us Americans for which in later years the Greek has become so well known.

After the tray peddler had learned a few English words and saved a bit of money, he got him a push cart and established his trade at some street corner. This was before the days of strict peddler licensing. After some time, when he had accumulated a little capital, he set up a candy, flower, or fruit store. It was about 1885 that the first Greek shop, that of a florist, was established on Columbus Avenue in New York. (Perhaps a Boston shop antedated this?) Such was probably the evolution of the individual cases, and those who found their way to Chicago or Boston did likewise. They lived somewhere and somehow in poor tenements, several clubbing together to rent a room.

In the year 1885 one of them had the initiative to establish a Greek restaurant in the lower East-side of New York, on Roosevelt Street. It was a poor, forlorn affair; yet to the lonely immigrant it meant comradeship and a breath of home. This the peddlers made their rendezvous. Here they found the cooking and manners of home, and here they could discuss their own present interests and the affairs of the fatherland.

These were years of struggle, filled with many a hardship and adventure for these poor men, placed amid a language and people and customs and life utterly strange. Sometimes a peddler would be set upon by street gamins or older roughs, his tray or cart upset and all his wares stolen. These

and other things scared them. Oftentimes the Greeks were cheated by unscrupulous merchants or employers; and the self-termed "agents," men of their own people or of other foreign nationalities, exploited them shamefully. Many must be the forlorn and thrilling stories of the trials of these first immigrants if they should be told.

Here is one romantic incident of these early days. In the year 1888 a company of 150 immigrants had just landed in New York. The representatives of a Greek and Italian labor agency found them wandering about the streets and engaged them for the job of constructing a railroad way up in eastern Quebec. So off they were shipped, the whole bunch of them, to Canada. After working just one week the concern failed, and the Greeks were stranded. There they were in a wild region of a strange land, without money or food or a knowledge of a word of the language of the country, and without a guide to show them the way back. How they did it no one can tell; but sticking together, they struck off south through the deep woods, and after many days of untold suffering, living on berries or whatever else they could find in the forest, they at last came upon a clearing which was a village in Maine. The good people there, led by the ministers of the place, treated them with the utmost kindness and hospitality, and, all contributing, paid their fares to Boston, where they found a colony of their own people.

By the end of this preliminary epoch, the year 1890, we find a few thousand Greeks scattered about in the largest cities.

III

IMMIGRATION FROM 1891 TO 1913

In the last chapter we were dealing with mere beginnings; we come now to growth. As we have seen by the table, from 1891 to the present has been the period of immigration proper, increasing in volume by leaps and bounds. We are now going to try to describe what has happened to all these Greeks. If the story seem confused and illogical in sequence, we crave the reader's indulgence, for there are so many and so differing developments that it is difficult to find a logical order. We shall trace the developments in two chapters under the heads of Industrial and Institutional Development; although as a matter of fact the subheadings may not always fit these titles. Each development or phase will be treated separately: as the candyshop, the bootblacks, the hotel employees, the factory workers, the western railroad laborers, etc.; and the Orthodox community, the societies, the newspaper, the family, the school.

To view the whole composite picture in its right perspective, the reader must bear in mind that many of the developments were simultaneous.

The flood of immigration poured in through the few ports, at first a small flow, then rapidly increasing in volume; and it spread itself out in streams, first small, then large, all over the country. Moreover, in each locality the streams came to rest in various channels, similar to those of other localities, as each immigrant sought to earn his living. (This is the Industrial Development.) Also the channels combined in similar ways, as the institutions of intercourse and fellowship arose in the various centers. (This is the Institutional Development.) So it went on till now we find in most of the large cities, and many of the smaller ones, colonies of Greeks ranging from 100 to 20,000 or even more. Also—and this seems a broad statement, but it is true—in practically every city or town of any appreciable size in the United States there are now to be found at least one or two Greeks. Probably there is no one of the more recent races of immigrants some of which total many more than the Greeks, which is so universally disseminated in every part of our country.

Some particular characteristics hold for practically all these Greeks, which we need to keep in mind throughout. They are patriots, loving their native land, and with a keen knowledge of its past as well as present political events. They are members of the Holy Orthodox Eastern Church, for Greece and the Church are inseparable. They nearly all have had more or less schooling, some a great deal,—90 per cent, surely, can read their



Greek Farm in California.

Greek newspapers. They are extremely clannish. Finally most of them have the typical Greek genius for adaptability and versatility in business.

Accordingly, with these general facts in mind of continuous and rapid increase, of widespread dissemination, and of typical characteristics, let us now proceed to consider separately the particular industries and institutions.

IV

INDUSTRIAL DEVELOPMENT

By industrial development we mean simply an account of the various ways in which the immigrants have earned money. With the newcomer, in the majority of cases the money earned must go for paying back what he borrowed to buy his passage over, for the support of the family left behind in Greece—this is a most sacred duty to every Greek—and incidentally for the support of himself. All this means hard work and hard living conditions. It is the ambition of most Greeks, whatever menial employment they have been obliged to start with, to set up for themselves in independent business. Many have attained this ambition, and shown remarkable aptitude, some becoming rich; and also, reports to the contrary notwithstanding, most of them show business honesty, better at any rate than that of some of the Americans with whom they have to deal.

We choose to mention first the cigarette manufacturers and the importing houses, not because they are the chief occupations in point of numbers (rather they are the least), but because the best examples of them are typical of the acme of the immigrant's success. Remember, we are treating here only of the immigrant, the peasant class in

the main. The directors of great Greek mercantile houses in America, mentioned in a later chapter, are not immigrants, but of that band of financiers from the upper stratum of Hellenes famous long before the period of immigration.

CIGARETTE MANUFACTURERS

Just before the Spanish War two Greek brothers by the name of Stephanos, peasants from Epiros, started this business on a capital of \$35. They began by buying a few pounds of tobacco and rolling cigarettes. During the Spanish War they sent, as presents to the officers of the United States army, boxes of their cigarettes. This happy advertizing expedient set the ball rolling, and in ten years they were millionaires. Now they own one of the largest cigarette factories in the country, in which they employ some hundred of their fellow-countrymen. This is on Walnut Street, Philadelphia. As smoking Americans know, the Stephanos cigarettes are sold all over the country and are of a high grade. The first cigarettes made by Greeks in this country were those of one Anargyros, who began in New York nearly twenty-five years ago. Ten years back he sold out to the American Tobacco Company and returned to Greece a rich man. These are the familiar "Turkish Trophies" with the name "Anargyros" stamped on every box. M. Melachrinos & Company, 214 West 47th Street, New York, has a big establishment, the product of which is

widely sold. There in five years a fortune was made. Let these serve as examples; there are several smaller concerns of equal rank in this line doing a large business.

IMPORTERS

About 1895 the Greeks, who were by that time settled by hundreds in New York and Chicago, felt the need of bringing the produce of Greece to this country, not only for their own consumption and that of other Oriental peoples, but also for the American market. The first importing house to be established was that of Lekas & Drivas, at 17 Roosevelt Street, New York, the identical place where ten years before was started that little restaurant, the first rendezvous of the early immigrant. This firm succeeded well, and little by little their business grew until now they distribute all over the United States. Others followed their example, first in New York and later in Chicago and Boston. Lately the importations from Greece reached the amount of \$3,000,000 in one year. These imports are black olives, olive oil, Greek cheese, wine, liqueurs, dried fish, sardines, figs, etc., etc. Tobacco from Greece and Turkey is also imported. Currants, that chief of Greek exports, are imported by a special agency of a Patras Company in New York.

CONFECTIONERY AND FRUIT STORES

These are the most widespread and generally successful ventures of the Greeks. We speak of

them together because the two commodities, candy and fruit, are often the stock of the same store, along with the inevitable ice cream and soda-water attachments. We have considered above the evolution of the candy, fruit, and flower store from the little tray of the first immigrant.¹ The second or push-cart stage is still to be seen. At the present time, so rapid has been the growth that there is actually not a city or town of any size in the country without at least one Greek confectioner or fruiterer, running from a cheap, though almost always clean, place to the very height of perfection in the trade, and of these last not a few. In New York there are about 150. But Chicago is the shining beacon of this industry, where are over 400 confectionery establishments, many of the highest class—almost a monopoly of the trade there. It is in the rapid rise in this business especially that the Greek immigrant has gained the greatest prominence before the business world. Such progress is certainly worthy of high commendation. There are also some very

¹ The first Greek in America who started in the candy business was a sailor in New York, a native of Smyrna, about forty years ago, before the tide of emigration set westward. His name was Hadzi or Hadzikiris. From a peddler he became a great manufacturer of candy. Among other brands he put out the well known "Rahat" (a Turkish name—Turks, but not Greeks, are very fond of sweets). He organized a corporation under the name of "Greek-American Confectionery Company," or "The Novelty Candy Company." Some years ago he sold out to his American partner and returned to Smyrna, an old man.

successful wholesale establishments in Chicago, New York, Boston, and the southern states. (If the reader of this paragraph wishes to see for himself what a Greek candy store and its proprietor look like, he can find one within five or ten minutes walk from where he is sitting; i. e. if he is anywhere near a sizable collection of shops. Try it, gentle reader, and see if this assertion be true.) The Greeks have been of immense benefit in encouraging our Pacific coast fruit industry by bringing it everywhere in the eastern states in contact with the consumers.

FLORISTS

The 150 Greek florists of New York City furnish a remarkable spectacle of Greek enterprise. They are first class places, and form a kind of monopoly. It is through them that the Annual Greek Ball in New York is marvelous in floral decorations. And twenty years ago these same florists were carrying their whole ephemeral stock hung about their necks. There are fifteen or twenty florist establishments in Chicago, and some in Philadelphia and Minneapolis, but very few anywhere else. Mayor Gaynor of New York, on his daily walk to City Hall, gets his boutonnière from a Greek flower girl's stand.

RESTAURANTS

Beside catering to the sweet tooth of our countrymen, and especially our countrywomen and

children—which tooth astonishes the Greek—Greeks have in many places found lucrative the catering to the American stomach, particularly by the chop house or third rate restaurant. In Chicago there are 600 to 800 of these, some of high class. In New York are about 200, most of which are the third class variety—7th Avenue is lined with them. Probably the only really “second class” Greek restaurant in New York is that on 42nd Street, which everyone sees and many patronize when they come out of the Grand Central Depot. It is that of the Hotel Athens. This property, land and building, was bought four years ago by the proprietors, Ringas and Polymero, who are among the richest of the Greeks in America. Fifteen years ago they were poor lunch room men. The restaurant business has spread much of late years, especially in the southern states where, commercial travelers testify, the Greeks have, by their clean and well run places, relieved a well-nigh unbearable condition of gastronomic malprovidence. All these do not include the Greek restaurant proper, where the Greeks themselves go and eat Greek food. These are found in every good-sized Greek colony. In every colony also is found that institution peculiar to Greek and other Oriental life, the coffee house,² which is to the Greek the social club, reading room,

² The coffee houses of England are really Greek in origin. The first was introduced at Baliol in 1652 by one Konopios, a Cretan.

etc. A description of these last belong rather to the later chapters on Greek life and will be treated there, as do the various other shops that have been established in concentrated Greek quarters, and exist exclusively for the Greeks.

MISCELLANEOUS SHOPS

To be complete we must mention that the Greeks, like other people, have taken up in America the other ordinary lines of trade for American customers as well as Greek—as grocers, barbers, tailors, furriers, cobblers and others.

BOOTBLACKS

The bootblack stands or, to put it more genteelly, the “Shoe Shine Parlors,” operated by Greeks are now almost as familiar a sight all over the land as the Greek candy store. They have beaten or are beating the Italian trade in this line. (Greeks usually do win in competition, for in addition to their native shrewdness, they attend to business, give good return for the price, and keep good looking establishments; they are invariably polite also, and affable in so far as they can speak our language.) The evolution of this industry is as follows. There are many boot-blacks in Greece, not established in “parlors,” but walking the streets with their boxes, like the boot-blacks on our ferry boats. Some young fellow came to America and took up the trade which he knew at home. At first he shined shoes in a saloon

or somewhere. Then he set up a chair and later several chairs outside some store and he hired one or two other Greeks to help him. Finally he had capital enough accumulated to hire a room, and then he employed more. Then, after a while, the best of these employees left him and started out for themselves. And so it grew. Often a successful man comes to own and run five or ten establishments, sometimes in different cities. Some prosperous "parlors," after they have been "fixed up" with the best of furnishings, have been known to sell to other Greeks for \$10,000 and \$20,000. Often a pool room and tobacco stand is run in connection with the bootblack business. The majority of employees in this industry are young fellows, ranging from fourteen to twenty years of age and some older. Sometimes a room is hired by the employer for these "boys" and their food supplied. The contract in such cases reads, "all expenses included." Often the boys have to work hard, often not; but the hours are long, as obviously must be the case in this business. The long hours are, however, by no means an unmitigated evil, for they force the undeveloped Greek boys to stay in one place and under the eye of their countrymen, and thus they are generally saved from wasting their money. These restrictions also keep them in part from the temptations among the kind of American people, and especially girls, that they would meet if they had the time for "coming into touch with American life and

learning the American ways of doing things," as some social workers express their panacea for the salvation of immigrants. Compare the results of their confined conditions with the spoiled lives of some of the hotel boys, who have plenty of time on their hands. The Greek bootblack learns thrift, and sees America from a safer distance, and is the more apt to turn out an independent and self respecting business man.

HOTEL EMPLOYEES

In our large cities are employed great numbers of Greeks in the big hotels. During the vacation months many of these go to the summer resort hotels. They hold all grades of rank in the hotel working army: dish washers, omnibuses, waiters, captains, head waiters, and bell boys, a few porters, some assistant cooks, etc. The second cook of the Touraine in Boston, by the way, is a Greek. For the waiters with the numerous tips the pay is large. But because of that big pay and the free time off and the low class of people they work among, some of these Greeks become quickly spoiled, throwing away their money in bad company and losing their positions. Thus with these there is the grave temptation to work down rather than up. Among the hotel employees are found a large proportion of the best educated Greek immigrants, government clerks at home, University of Athens law or medical students, and the like.

The bell boy who respectfully carries up the grip of some great millionaire American pork-packer is in all likelihood the much more cultured man of the two.

THEATERS

This is as good a place as any to put in the moving picture business and vaudeville shows with which the Greeks have been successful. They run a good part of Coney Island, where the property and concessions owned by them amount well into the millions. One season it was a Greek, John Economopoulos, that was elected "king" of the Mardi Gras there, from the coupons in the *Evening World*. These shows are to be found mostly in Pennsylvania, Ohio, Illinois, and others of the eastern and central states. West of the Mississippi we must mention one man of remarkable enterprise, who, with headquarters at Seattle, has come to control a large number of theaters of a much higher grade than the above, throughout the western states. This is the k. K. Pantazes, a native of Andros.

FISHERIES

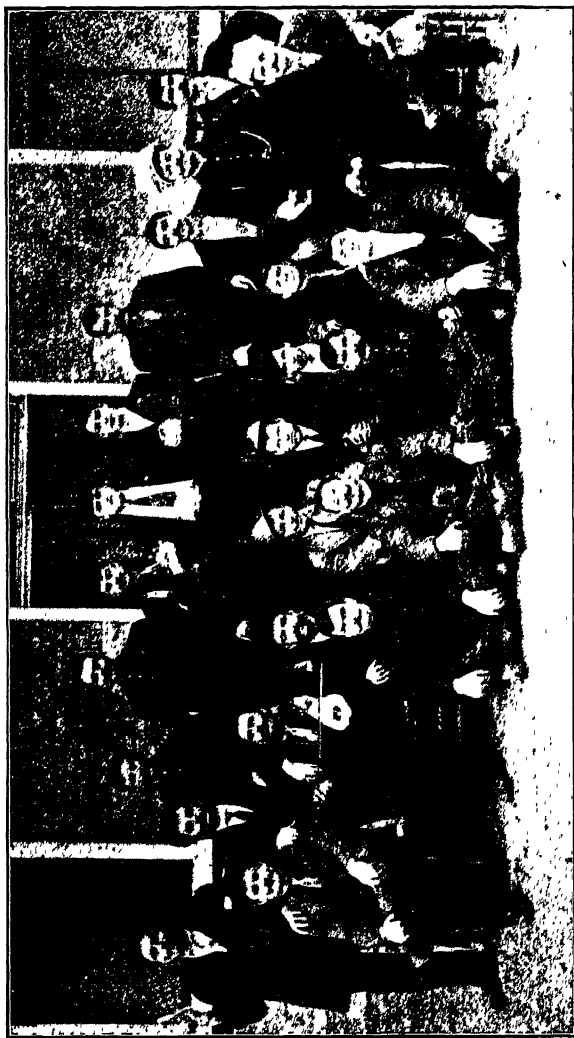
We ought to mention somewhere, so let it be here, the two purely local industries: the Greek fisheries of Narragansett Bay, Rhode Island, and the unique and interesting sponge fishing colony of Tarpon Springs, Florida. This latter we shall describe in another chapter.

FARMING

Curiously enough—and yet naturally, as the trend among Americans is all the same way—the Greek peasant has, except in a very few instances, never taken up here his former agricultural or pastoral pursuits. What a splendid thing it would be for America, and for the Greeks too, if the thousands of Greek farmers and shepherds who have landed on our shores could be persuaded to repopulate and remake our deserted farm land, or develop the untouched tracts. Or if only the Greek labor “agents” would turn their ears to the deserted farmers and supply Greek farm hands, this would be a blessing all round. In California there are several flourishing farms owned and run by Greeks, and in some instances in the same state Greeks have supplanted the Japanese as vineyard laborers. There are also a few Greek farmers in New York, Massachusetts, and some of the southern states.

RAILROAD LABORERS

We come now to that tremendous army of day laborers which is ever pouring into and over our land and among whom are the lowest types and conditions. This army is divided into two great wings, the mill hands of the East and the railroad construction laborers of the West, and also there are the miners and a few lumbermen in the extreme West. Let us leave the factory workers until the last and take up the others.



Greek Railroad Laborers in the West

Just as in the East Italian labor is generally employed in railroad building and repairing, so in the vast West this work is done by gangs of Greeks, and other southeast Europe immigrants, in every state from Chicago to the Pacific. This kind of labor was taken up by the Greeks only about ten years ago. In the winter months they flock to the cities and live in harmful idleness; in the working months they are scattered all along the railroad lines. Their employers have found them industrious and manageable workmen. Let us quote, translating literally, the pathetic account by my friend the k. Seraphim G. Canoutas of what he saw and learned in his trip through the West (1911 *Greek-American Guide* pp. 391, 392).

"The laborers on the railway lines and other out of door work go in the winter months to the nearest cities and winter there, where unhappily most of them spend their meager earnings, which were acquired at the risk of health and life, especially on needless things, as gambling, coffee drinking, carousals, women, and such like. Of these men ninety out of a hundred are between the ages of twenty and forty-five! A Greek traveling by rail over these immense western states cannot but feel grief and sorrow and be plunged into sorrowful thoughts, when he sees at nearly every mile of railway little groups of his own people with pick and shovel in their hands. All these have left the beloved fatherland, their families, their fellow-countrymen, and their lands, and come there to build and repair railroads in the hope of acquiring a few thousand francs—instead of which they acquire rheuma-

tism, tuberculosis, venereal diseases, and those other ills, while others are deprived of feet, hands, eyes, and some their lives! This is unhappily the bitter truth. If any one wishes to be persuaded that this is really so, he need not take the expensive journey to the western states, but need only follow the Greek newspapers published in America, especially the columns 'Greeks in America—Deaths and Accidents to Our Fellow Countrymen, Arrests for Gambling, etc.,' and he will gain some idea of it."

MINERS, ETC.

In Colorado and other western states (but not in the Pennsylvania mines) a goodly number of Greeks have become miners. In this work the wages are high, sometimes more than \$3.00 a day for the most dangerous and skilled labor. In Alaska there are probably some five hundred Greek miners at the present time; formerly there were more. There are some Greeks in the foundries of Pennsylvania, Ohio, West Virginia, etc. There are a few lumbermen and lumber mill laborers in the far West. Also we must not omit mention of the Greek employees in some of the great slaughter houses of Chicago, Omaha, Kansas, and elsewhere.

MILL HANDS

And now we come to that horde of Greek mill hands, which class are becoming so familiar a component of all our factory towns, especially in New England. In many places they number into

the thousands, and into the hundreds in many more. A new Greek lands and goes at once to some factory town where he has friends. He gets a job in the mill through his friends or a Greek "agent." Generally he begins at the bottom, and later works up a bit to more skilled labor. On small pay and hard work in the foul factory air—so different from the free hillsides of Hellas—and the fouler air of the tenement where he is obliged to herd, he scrapes along, striving to pay back his passage money and support his family at home and also himself. It is terribly hard at first, a bitter disillusionment, but after a while he betters his condition. There is, however, little chance in the factories for the Greek to display his natural enterprise as he does in business ventures. Indeed it is independent business that he looks forward to some day. The work of the Greeks in the mills is probably about on a level with that of other nationalities. They are generally well spoken of by their employers. As with the railroad laborers, so with the Greek mill hands this mighty inpouring that swirls into the muddy hollows of our factory towns is typical of recent years. Let this suffice: a fuller and clearer picture of this great class of Greek immigrants will be given when we describe the colony in Lowell, Massachusetts.

"AGENTS"

One more variety of industrial activity remains to be described, that of the so-called "agent."

This designation runs all the way from some petty faction leader who happens to know English and acts for a few, or some unscrupulous exploiter of his people who has got the upper hand, to the really great and enterprising contractor. The "agent," however, defies exact definition because of the many-sidedness of his occupation and the varying rank of his agenthood. Yet his work is often very important both to the Greeks and to the American employers. He may be a power for much good to his people and he may be a power for much harm. In the following true life history you may see how at least one "agent" came to be.

'Tis the story of a Greek—let us call him Evangelos—as he told it to me in his back office, with no idea, at the time, that I was going to publish. He was brought up in a seashore town of southern Peloponnesus in a family consisting of the parents, three brothers, and five sisters. The oldest brother went to the University of Athens and after he took his M.D., died. There was not money enough left to give Evangelos a university education. Two years later, at the age of seventeen, he set off for Africa, and very soon after the father died. Thus Evangelos had on his shoulders the support of his mother, an old uncle, four sisters (the fifth had married), and also an older brother. From Africa he managed to send bits of money home till he was stricken with typhoid, which almost ended his career. His sec-

ond sister had become engaged, but as the family property was on the verge of foreclosure, the friends of the fiancé were trying to persuade him to break off the match. In desperation the mother borrowed \$400 for the inevitable dowry. Home then sped Evangelos, his pockets bulging, paid the borrowed dowry money and also half the mortgage. For two years he stayed at home; but like most Greeks who have been abroad, restlessness came upon him and once more he started forth to seek his fortune and his dear ones' support. This time the goal was the United States. On leaving home he gave strict orders to his mother never to let the girls, his sisters, work. So it is with all Greeks: a man would rather cut off his right hand than put up with the disgrace of allowing any of his women relatives to hire out to work.

At Marseilles, where he intended to take passage, Evangelos failed to pass the medical emigrant examination because of an eye trouble. So on the advice of someone he took passage at another port in the second cabin. This sadly cut down his slender pocketbook. In fact after he had bought his ticket, all he had left was \$10. On shipboard, because of his knowledge of Italian, he made friends with an Italian physician who was also traveling second class. On the last day of the trip this doctor asked him why he looked so woe-begone, and so he told him. Now no one may land without some money in his pocket. The

good doctor immediately lent him \$60. So far, so good—but his eyes were troubling him worse than before. When the ship had docked, Evangelos showed his \$60 and then stood in the line moving towards the dreaded medical inspector. His turn was next— But the gods from lofty Olympus beheld their hero. At the command of Zeus, crafty Hermes flew swiftly down and taking the form of an immigration official, called aloud across the dock to the doctor. The doctor turns, and walks aside a little way;—like an arrow sped, the fleet-footed Greek has passed the gate, and his form is lost to view down a side alley in Brooklyn. For a whole year after that he dreamed he had been sent back to Greece.

After returning the \$60 to his friend, Evangelos took the train for a New Hampshire mill town, where he arrived with just \$1 in his pocket. This he at once spent for a hotel room and breakfast. Thus, starting square with fortune, he set out. Again his knowledge of Italian stood him in good stead, for an Italian fruit dealer took him in, introduced him around, and lent him some money. It was the last of November and in New Hampshire, and soon for the first time in his life snow greeted his eyes. Ah! what a climate! what a shivering! How different from sunny Lakonia! He tried to learn to weave in the mills, but gave it up. In fact he did nothing for a while except study English with a kind Baptist minister. He promised to pay the Italian in the

spring, which he did, and got work in a grocery store and then in a bleachery, where work was often slack.

After eight months he changed his residence to another mill town, and arrived there with \$15 capital. Here he worked in the cloth haul of the big cotton mill for \$1.10 a day and also clerked in a store for two evenings a week at \$1.50. At this time he was sending from \$10 to \$15 a month home. After a time he got a job as foreman of a trolley line construction gang at \$2 a day, along with which he did several other money making jobs on the side. Then he was sending home \$20 a month. At last he had saved for himself the sum of \$470, which he kept in his room. One night he found that \$400 of this had been stolen! Taking the remaining \$70 he tried to assuage his discouragement in Lowell and Boston by spending the rest. Thus he had to start square with fortune all over again.

He worked in a bakery. After some time he started one of his own. Next he opened an agency office and looked after the interests of those who would buy his bread. After a while he moved into a larger office. Thus he grew into a full fledged "agent" with his duly fitted rooms, selling tickets, getting people jobs, doing their banking, etc., etc., but keeping the bread business going all the while, and ever, with true Greek ingenuity, dabbling into various other money making schemes. And, of course, all this while he supported the

mother and three sisters at home. He became an acknowledged leader, at times a sort of king of his community, beloved by some, hated by others, yet, because of his money, to be reckoned with by all. Thus he has much to do with not only the four or five hundred of his own countrymen in the place, but with the thousand Mohammedan Albanians and other Easterners as well; for he can speak, beside English and Greek,—Arabic, Albanian, French, and Italian. He goes with an immigrant to the dentist, he takes charge of his money or lends him some, gets him a job in the mills, writes up insurance, gets him out of jail, interprets in court, sends for a priest for burials, marriages, baptisms, etc.—when there isn't one resident, which is often the case—and does a thousand and one other things. As is always so in such cases, he is maligned by Americans as well as Greeks, accused of extortion, etc., etc., several times brought to court, though nothing can ever be proven, and even his life has been threatened.

Two years ago he attained, as many another Greek has, his primary ambition. He went home, taking with him \$6000 and returning with \$1000. In one day after he reached the Peloponnesan home the marriages of all three sisters were arranged. He, Evangelos, paid the ample dowries, and he also paid off the entire balance of the debt on the family property. Thus gained he glory in his native village and the family honor was vindicated.

Of course he returned to America, for America, no longer Greece, seemed home. Now, that his sisters are provided for, but not till now, *he is free to marry himself*. Of course he still has his family on his mind; in fact, when he told me this story, he showed me some money orders which he was just sending as a present for the relief of a sick brother-in-law and for other relatives.

This instance may be a bit unusual, but at any rate it illustrates some of the things that immigrants have to pass through, and also it is typical of the usual Greek versatility and the unswerving Greek loyalty to family responsibility.

With this let us close the account of the varied industries of the Greeks, and pass on to their activities in combination. To be complete we should perhaps add here the professional class,—physicians, lawyers, teachers, and also the clergy and the students,—but we will leave these till the end of the next chapter.

TABLE SHOWING THE EVEN DISTRIBUTION OF
GREEKS IN AMERICA BY SECTIONS OF THE
UNITED STATES (APPROXIMATE)

New England	44,800
New York to Maryland, inclusive (New York City 20,000 of these)	54,950
Ohio, Indiana, Illinois, Michigan, and Wis- consin (Chicago has 20,000 of these) ..	51,300
South of Maryland and the Ohio River	24,050
West of the Mississippi to the Pacific States	48,600
The three Pacific States	29,000
<hr/>	
Total	252,700

V

INSTITUTIONAL DEVELOPMENT

In the preceding chapter we saw how the Greeks earned their living; let us now go back and deal with another side of their life in America. Here have come these hordes from the homeland to a life among a strange people and language and customs and laws and forms of religion. It has not been a question of the individual coming and fighting alone, but of a great migration. Thus it is for us to investigate the interesting means by which they have banded themselves together for mutual support and communication and to keep alive the patriotism, the religion, and the customs of the fatherland. Then, too, we must consider that fundamental social factor, all important to the salvation of the colonies of men, the bringing over of their families. We will treat all this under the following heads: Communities, Societies, Newspapers, Books, Families, and Schools.

COMMUNITIES

To use the k. Canoutas' distinction, we will apply the word "colony" (*παροικία*) as a general term to any group of Greeks of a given locality; and "community" (*κοινότης*) as a specialized

term designating a regularly organized colony, centering on a church organization, and always called "The Orthodox Greek Community."

The rise of the community in America was on this wise. It was at the beginning of the period of induced immigration, in 1891, by which time the Greeks were gathered in some of the large cities in colonies numbering a few hundreds, that Prince George, the second son of the Greek Monarch, passed through the United States. He was returning home from a visit to Japan, where, it will be remembered, he saved the Czar of Russia's life from the assassin's hand. On landing in San Francisco, he was met by a demonstration of a few hundred Greeks. While stopping for a time in New York, he received at his hotel a few of the leading Greeks of that city, and he left with them the idea of organizing a Greek society. Thus it came about that the five hundred or so compatriots of New York established the society called "The Hellenic Brotherhood of Athena," and this society sent to Greece the request for a priest. Life at home without the Orthodox Church and the parish priest had been unknown, and so the immigrant had before this felt the necessity of such a step. Almost at the same time another organization ("The Therapnean," afterwards "The Lycurgos Society") was formed in Chicago for the same purpose of establishing a church, and in a short time a second priest had been called for and sent to that city. Such was

the beginning of the Orthodox Greek communities in America.¹

The Chicago community has had a continuous existence to the present time. That of New York was spasmodic at first; so also was that of Boston, which was established in 1899. At first these three communities worshipped in hired halls,

¹ There was an earlier Greek church long before the period of immigration, built and organized by the Greek cotton merchants in New Orleans in the year 1867. It still flourishes; and, curiously enough, the same priest who was sent to the first community of New York in 1891 is now its pastor, the Rev. P. Ferentinos, who is also the senior living American Greek priest. The sacred vessels and the vestments of this church were given by the Czar of Russia. It is also worth noting that the administrative council of this church has long kept its minutes in the English language.

The following interesting facts also must not be omitted, although since we are dealing here with only Greek communities they must be consigned to a footnote: In Chicago in 1882 a Slavo-Hellenic union was formed and called a Greek-born priest of Russian education to minister to all the Orthodox churchmen there. In Seattle about the same date the Greek sailors who had settled there placed themselves under the Russian bishop, who provided a Greek priest, graduate of a Russian seminary. Also in Galveston, Texas, some Greek sailors established a church, but being unable to support it, gave it over to the Russian bishop, and the Divine Liturgy was celebrated in both languages. But in all these places, as soon as the Greeks became numerous enough, they established their own purely Greek church communities under the jurisdiction of Constantinople or Athens. These are, as far as I know, the only instances of Slavo-Hellenic coöperation. How sad it is that political rancor has kept and still keeps hopelessly apart in America the members of these two great branches of the Holy Orthodox Eastern Communion.

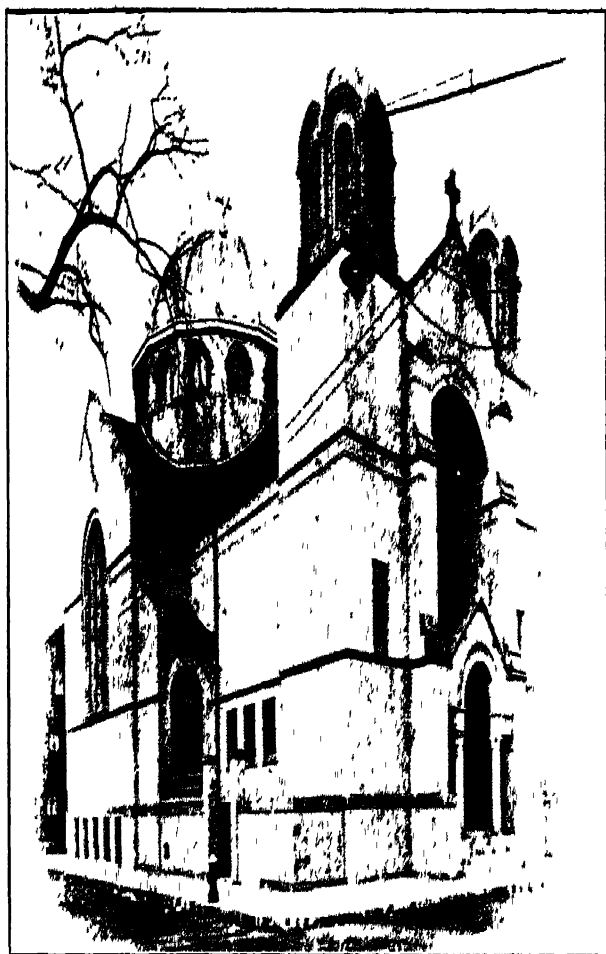
changing these from time to time, sometimes closing them altogether. The rest of the communities in America were established during the past ten years.

In 1898 the Chicago community bought a church building, the first owned by Greeks after that of New Orleans (see note above). In 1904 the New York Greeks bought a church at 151½ East 72nd Street, cost \$65,000; in 1905, those of Atlanta, Georgia; all the rest have been built or bought since then. The churches actually erected by the Greek communities, most of them constructed after the correct Byzantine pattern, number sixteen: Lowell, Boston, Ipswich, Massachusetts; Manchester, New Hampshire; Newark, New Jersey; Charleston, South Carolina; Tarpon Springs, Florida; Chicago (2); Sheboygan, Wisconsin; Minneapolis, Minnesota; Pueblo, Colorado; Salt Lake City; Portland, Oregon; San Francisco; and also one in Montreal. Those buildings bought, formerly Protestant and a few Anglican, number twelve: New York (1); Philadelphia; Nashua, New Hampshire; Providence, Rhode Island; Pittsburg; Baltimore; Atlanta; Savannah; Birmingham; Chicago (1); Milwaukee; Denver. A few of the above are free from indebtedness. The other communities hold their church services and community meetings in hired halls, and some few have hired Protestant church buildings. In most of the places in the country where are settled five hundred Greeks there have

been communities organized. At the present time (1913) the American communities number 55 in the United States and 2 in Canada—Montreal and Toronto.

Those communities founded by well established business men are the best. Often the prosperity of the small community or its very existence depends on an uncertain industry, as in factory towns or among railroad construction laborers. Often the smaller ones will be without the ministrations of a priest for months at a time or they will have an occasional service or ministration by a visiting priest. The grievous problem of many a place would be solved if only the several poor communities of a section would combine under one priest, who could also minister to the isolated Greeks. But Greek communities will rarely combine amicably. There are, I am told from reliable sources, enough Greek priests in the country for the emergency calls of marriages, baptisms and chrism and burials. Whether this be true or not—and it does not seem possible—assuredly it is a grievous fact that there are not enough to minister to the lonely dying, nor to watch over, as careful shepherds, the thousands of the scattered living.

The Orthodox Greek Community, which is the official title with the addition of the name of the particular locality, is an association of Greeks for the purpose of establishing and maintaining a church organization and for holding the Greeks



Holy Trinity, Lowell, Mass.

together. They arose not for the mere sake of organizing something, but always from a real necessity. Its membership consists of all Greeks residing in a certain city or district. All belong to the community, but often the particular constitution allows votes to subscribers only. There is an executive committee, best translated "administrative council," and the usual officers of any organization. The property is sometimes in the name of trustees, sometimes not. About half the communities are incorporated under state law, including all the larger ones. But there is much confusion in the organization of many, and this is the cause of the deplorable and often ridiculous disputes that have been so common. Such disputes seem now to be lessening.

And now for the position of the priest, the pastor (*ἐφημέριος*) of the community. He has no power as far as the written constitution goes. Thus we find a most anomalous condition in the Greek churches in America. It works out sometimes like the worst side of the vestry system of the Episcopal Church parishes, without the legal rights of the rector, nor the possibility of intervention by the Bishop; or another analogy might apply in some instances,—Congregationalism run wild in a mission of the Apostolic, Catholic, Eastern Church! From afar the Metropolitan Archbishop of Athens² rules without the possibility

² The Patriarch of Constantinople has ceded to the Holy Synod of Athens the charge of the Greek Orthodox missions in America.

of settling anything, much as the Bishop of London had charge of the Anglican parishes in this country before the Revolution. So the Greek priest is hired, and often "fired," by a parish committee composed usually of poorly educated peasants. And thus come the wranglings and disputes and divisions into two rival church communities of a city; and thus the poor priests, sent out by the Holy Synod in response to the cry for spiritual help, sometimes find themselves as office boys at the mercy of their employers. Moreover, there are also some priests who have no right here; these are Macedonians, mostly of little education, who, coming to America, have slipped their bishop's jurisdiction and are ministering without authority wherever they can make the most money, sometimes underbidding and ousting the priests *sent* by a bishop. Of course, conditions are not everywhere bad in communities, but the system is sadly irresponsible. The only solution seems to be a resident bishop for America; may his advent be soon!

SOCIETIES

We have seen that in some places societies were organized for the purpose of arousing the interest and funds for the establishment of communities and the calling of a priest. With the great influx of immigrants during the past five or six years, associations with other objects sprung up everywhere until now there is at least one society

of some sort in probably every town or city where there are over a hundred fellow-countrymen. Most of these are benevolent or patriotic in purpose, or are formed for the banding together in a town of all the Greeks from one particular locality in Greece or Turkey. In the large communities of the great cities there are a great many such societies. The objects are to cultivate friendship among the members, help those in need, care for the sick or provide that they be cared for in hospitals, pay funeral expenses, etc. Rare it is, almost unknown, that a *Greek* pauper "goes on the town" or is aided by an American charity organization. The Greeks are too proud for that, and they look after their own needy. Then, too, many of these societies send contributions home to help some poor church or school or hospital or orphanage and the like. Such benefactions have been especially welcome among the Greek districts in what were till this year Turkish dominions, where the churches and schools have been maintained entirely by voluntary offerings. For example, a society in Chicago, made up entirely of men from a certain town in Macedonia, will send regular contributions for the support of the church and school in their home village. Here is an interesting instance: In 1910 a Society of the Panargians undertook the praiseworthy resolve to give each year the all necessary marriage dowry for one orphan girl, chosen by lot, in the native province of the members. At times of great ca-

tastrophes in Greece, Turkey, and elsewhere these societies stand ready to contribute their little. On the occasion of the San Francisco earthquake some sent contributions for the relief of the sufferers. There are, or were before the Balkan war broke out, volunteer companies for military drill in New York, Chicago, Lowell, Manchester and Nashua, New Hampshire; Biddeford, Maine; and some other places. Their former members did good service in the war. In New York there is a first-class "Greek-American Athletic Association," recognized by the A. A. U., with a membership of some two hundred young Greeks. They have their own gymnasium in the basement of the 30th Street Greek Church, and hope to have a better one soon. These descendants of the athletes of Ancient Greece have won many a prize at A. A. U. meets.³ There is also in New York a remarkable society of Greek women called the "Charitable Fraternity" or "Sorority of Ladies"—or shall we not, transliterating it, invent the interchangeable term "Adelphoty." (College Greek letter societies please take note of this useful Hellenic derivative.) This society has offices in one of the Greek churches. When some sick man, who is not a member of some society, or who is brought to New York from elsewhere, turns up,

³ Why does someone not try to get the Greeks to start the Boy Scout Movement among their boys? Other foreigners in this country have done this. It would be just the thing to interest the Greek lad and keep him straight.



Track Team Greek-American Athletic Club, New York.

these ladies care for him and furnish his ticket home to Greece. Their funds are raised by collecting at the church and among the Greek shops, and by an annual ball. The two Greek transatlantic lines offer at each sailing for use by this society several tickets at reduced rates, and sometimes other steamship companies do the same. There are like women's societies in Chicago, Boston, and San Francisco; and each of them hold annual balls, the receipts from which go for benevolent objects. Finally there are a few societies, like American business associations, of Greeks engaged in some particular line of business.

To give an idea of the number and varieties of these associations, here is a list of Greek societies in New York city in 1911. It is not complete, and some have doubtless gone out of existence.

- Association of Florists
- Association of Confectioners
- Charitable Adelphoty of Ladies
- Greek-American Athletic Association
- Volunteer Company (Military)
- Naupactian Brotherhood (Members from this district in Greece)
- Skourovarvitsian Brotherhood (Members from this district in Greece)
- The Phoenix, Pan-Cretan Society
- Hope Society, Imbrian
- Philoktetes, Lesbian Brotherhood
- Pittakos, also a Lesbian Brotherhood

Hephaistos, Lemnian Brotherhood

Brotherhood of Marmara (from Thrace near Constantinople)

Ganochorriton Brotherhood (Thrace)

Messenian Society, The Annunciation.

The Olympos Brotherhood of Litochoritons (from Macedonian district)

Naoussaian League (Macedonia)

Brotherhood of Kremastiotons (Macedonia)

Society of Deskate (Macedonia)

Brotherhood of the Kozantinans (Macedonia)

Epirian Concord League

Unanimity Brotherhood (from some particular district)

The Good Hope Brotherhood (from some particular district)

The Society of Demetsanitons, Gregory V (the martyr Patriarch of 1821 from his birthplace in Peloponnesus).

There is also another kind of society among the Greeks, which will appeal especially to Americans, which societies have for their object the instruction of the immigrants towards naturalization as American citizens, e. g. the Hellenic-American Political Club of Tarpon Springs, Florida. Such associations exist in Atlanta, San Francisco, New York, Chicago, and elsewhere. In an interview with the *Sunday World*, September 24, 1911, Mr. Wallace, Clerk of Courts in New York, said: "The most intelligent applicants for naturaliza-

tion papers are Greeks." In the past few years there have been many petitions in all cities by the Greeks.

THE PAN-HELLENIC UNION

We come now to the society for all the Greeks of America. The idea originated with the great Anagnos. (See last chapter of this book.) In 1904, two years before he died, he formed an organization in Boston and had it chartered under the name of "The National Union," with objects much the same as the present society, and by lectures in New York and Chicago he tried to found a few branches. However, with his death the plan fell through. After a year or so, with much talk of organization, a committee of the presidents of the local societies in New York and some others from elsewhere, arranged for a convention which met in New York in the autumn of 1907 and organized under the name of "The Pan-Hellenic Union." The next convention was held in Chicago, and the next in Boston. In 1910 the headquarters of the central administrative council were fixed in Boston for four years. This was the real beginning of the society as it is now. Before this the unit of membership was the local society, but in 1910 this was changed to the individual, regardless of society, and separate branches under a central administration have been established all over the country. Thus we have a new phase of Greek association, distinct

from the local community and binding together the Greeks of different localities for the whole country. During the working out of its organization the inevitable Hellenic factions and jealousies arose within and without.

The Pan-Hellenic Union is certainly a splendid effort and will increase in usefulness as it grows. In 1911 it comprised some eight thousand members in fifty branches; by the end of 1912 it had run up into the twenty thousands in 150 branches. Its objects are to protect the immigrant, to help him in sickness and poverty; to assist him to become familiar with the laws and customs of his new home, and yet not to forget his fatherland, language, or religion; to establish schools; to remedy factional strife and other abuses;—in general to supervise and uplift the Greeks in America as a whole.

The first Article of the Constitution reads as follows:—

1. Objects of the Pan Hellenic Union.

The Greeks residing in the U. States and Canada do hereby ordain and establish a fraternity which shall be known as the Pan Hellenic Union.

The Pan Hellenic Union shall have for its objects:

a. To cultivate among its members and through them among all the Greeks residing in the United States and Canada the spirit of mutual aid and of love for their own nationality.

b. To instil veneration and affection for the laws and institutions of their adopted country and for cul-

tivation of friendly relations between the Greeks and American citizens.

c. To teach the English and Greek languages, to preserve the Greek Orthodox Church and to develop and propagate educational and moral doctrines among the Greek compatriots residing in the United States and Canada.

d. To procure pecuniary and other aid for the members of the Union and those dependent upon them, and, as far as its means will permit, to extend its protection to Greek immigrants and laborers.

e. To secure the moral and material assistance of the Union toward the great needs of the Nation.

The men at the helm of the Union, its administrative council, are not immigrants, but men of refinement and education, professional men and representatives of the great Greek commercial houses. His Excellency the k. Coromilas, ex-Minister to the United States, did much for the working out of the problem and gave the Union its first by-laws. The past president was Professor Ion, formerly on the faculty of the Boston University Law School. The present president is the k. Sinadinos, manager along with ex-Consul Benaki of the Boston branch of the great Egyptian cotton house of Choremi and Benaki. Dr. Vrahnos, a Boston physician, is the vice-president.

On January 1, 1912, a new and important advance in the administration of the Union was made, the election, as a general manager who should devote his whole time to the work, of a

famous Greek statesman, who, relinquishing well earned honors in Greece, came here for this very purpose—the uplift of his compatriots in America. This is the Hon. Constantine Papamichalopoulos, member of the Greek Parliament for twenty years, Minister of Education and Religion for twelve, and also an ex-Governor of Attica and Boeotia, well known as an author and traveler. He is the administrative head of the Union, and his task is a tremendous and difficult one. The headquarters of the Union are at 53 State Street, Boston, where is the office of the general manager and his corps of secretaries. There are several traveling inspectors, and recently several of the leading Greek priests in America were appointed lecturers to spread the work of the Union and try to minister to the unshepherded colonies.

In August, 1912, at the annual meeting, there sat for a whole week in Boston a notable gathering, the officers and 127 delegates, one from each branch—physicians, lawyers, newspaper men, etc., from all over the United States. And the very first motion passed was to vote a goodly sum from the all too inadequate funds of the Union for the relief of the earthquake sufferers in the Ægean! Among other donations the Union issued a request last summer for subscriptions to the Washington Memorial Building. In the call to arms and the provisions for the passage money and the care of the families of the Greeks who went home to fight the Turks last autumn, the Pan-Hellenic Union



Council, Pan-Hellenic Union.

took the leading part, and also in the raising of funds for the Greek Red Cross Society, etc.

It was recently enacted that no member of the Union may become a community officer. You may recognize a member by his button, white, with the imperial double-headed eagle and the lettering in blue and gold.

NEWSPAPERS

In the year 1894 a Greek named Solon J. Vlastos had the enterprise to start a Greek newspaper in New York. It was called *Atlantis*, and has continued to the present under the same publisher. At first it was a four-page weekly. There were then, it is true, not many subscribers to support such a paper; but so enthusiastic did these few wax at the actuality of a paper of their own, and such hearty encouragement did they give its editor, that the publication lived. After a time it appeared twice a week, and finally in 1903 it became a daily, and soon the office, occupying a whole building, was fitted out with the up-to-date machinery of an up-to-date newspaper, with a large office force and daily special cable service from Athens, Constantinople, London, etc. Now the issue of *Atlantis* numbers from twenty to twenty-five thousand, and is read in every part of the country. It also has a circulation in Europe. Also all over the country goes the other Greek daily of smaller issue, *Pan-Hellenic*. This was started in 1904 in New York by Socrates Xanthaky. Oh! how won-

drously doth history repeat herself! Here, after the lapse of nearly 2500 years, again we see Solon and Socrates, in very flesh and blood, striving as of old to mold the lives of the Greeks. Their headquarters, however, are no longer the Areopagos or the Agora, but 31st and Vesey Streets, New York. Then, alas! they have deteriorated in the process of reincarnation, for we find not Socratic highmindedness nor yet Solonic disinterestedness. These two are the only daily Greek newspapers in America, and they are bitter rivals. There was another which had a brief existence called *Thermopylæ*. The Greek newspapers in America now number sixteen and are located as follows:—New York, 2 daily and 2 semi-weekly; Boston, Lowell, Lynn, Manchester, Pittsburg, 1 weekly each; Chicago, 1 semi-weekly and 2 weekly; Salt Lake City, 2 weekly; San Francisco, 2 weekly.

The Greek above all men loves to devour his newspaper. If you enter his place of business for a friendly chat and he is reading his paper, you must wait. This is not discourtesy, for the Greek is the most courteous of men; it is habit. Indeed the newspaper, above all else, keeps him in touch with the fatherland and with his fellow-countrymen here, and it also tells him of American life. The Greek newspapers contain the happenings in Hellas, especially the politics,—every Greek is a well-versed and fluent politician. A list of the religious and other holidays is given

in them. Then the reader finds the social and commercial events and progress of his compatriots all over America: the weddings (now almost every day and mostly of Greek with Greek), the funerals, baptisms, new business openings, new churches, new societies. Then there is the general news of the country, and also the world news under the foreign associated press. These papers are written in good Greek—and remember that, contrary to the notion of many Americans, practically all the Greeks in America can read good Greek just as practically all Americans can read good English. Much have these newspapers done toward the enlightenment and general development of the Greeks in this country; but also they have done much to animate the factional feeling which is so common and deplorable.

The *Patris*, published in Lowell weekly, by a Greek gentleman of education, the k. Michel Iatros, has as its object to satirize the foibles of the Greeks in America.

The Atlantis Company publishes an excellent magazine (issue about 12,000), *The Atlantis Illustrated Monthly*. It is much like our American magazines, perhaps most resembling *Collier's* in appearance, containing the usual magazine articles and the news of the month in the United States, Greece, and the world. It is finely illustrated. It has thirty or forty pages and costs \$2.00 a year.

There are also several other Greek magazines of very recent beginning.

Also there is a monthly magazine in English, edited by a Greek, the k. T. T. Timayenis of Boston, *The Eastern and Western Review*. Besides general matter it usually contains interesting articles about Greeks and Greece.

BOOKS

Then the books which the Greeks here read—it is interesting to note their character. They may be found at the Greek book stores, as also the interesting crude lithographs, and Eikons, and music. First in order of demand come the English method books and lexicons; then patriotic books, stories of the ancient heroes and those of the War of Independence; and the many religious books of the Orthodox Church, prayer books, lives of our Lord and of the Saints, and Church histories. Then beside the above good books, there is all too great a demand for a trashy class of light fiction.⁴

The Atlantis Company, which in addition to

⁴ In Providence, Rhode Island, Lowell, Massachusetts, and elsewhere, an excellent scheme has been instituted which should be adopted throughout the country. The Public Library has a foreign department, with books in foreign languages and special facilities to attract the immigrant to use them. They have a shelf full of modern Greek books and Greeks use them. This is a very practical way of helping the Greek immigrant. In the selection of such books one of the two leading book stores should be consulted, and also the leading men of the Greek community where the library is situated.

its newspaper and magazine does a large book business, writes me as follows:

"The importation of Greek books has grown considerably in the last few years. Considering the fact that the majority of the Greek immigrants are laborers of meager education, the call for books is astonishing. With all our long experience in the publishing field, we were surprised to find what a great demand exists for modern Greek translations of Greek classics (pages 45-51, our catalog). These translations have been produced by a publisher in Athens at great cost, but notwithstanding their high prices, they sell so fast that we cannot keep our stock complete. Also Greek translations of works of Tolstoi, Debay, Nordau, Dastre, Taine, Haeckel, Lubbock, Buckner, etc., are favorable books with our readers. Of course the bulk of our trade is in Greek-English educational books. A few of these books are sold to American students."

"Atlas," the other leading Greek book store (25 Madison Street, New York) writes me on the book-selling business:

"'Atlas,' owned by John Rompapas, established 1910, has a money order business mostly. In the first year, July, 1910, to July, 1911, we had about an \$8000 business; but this year (1911) the business increased to a surprising amount. We imported from Greece from July, 1911, to Dec. 5, 1911, seventy-four cases of books, worth \$10,000, and on every steamer we keep on bringing books. We send price lists all over the United States, and the Greeks order

books (prepaid). I believe of all the foreigners, Greeks are reading the most. 'Platon,' 48 James Street, New York, established a book store in October, 1911. They are going to import books as 'Atlas' and 'Atlantis.' All over the United States there are a few book stores, but their business is in combination with other business. They buy their books from New York—and sometimes they import a case direct. Also there are about five or six booksellers going from town to town as peddlers with books."

A number of books have been published by Greeks in America to help the Greek immigrant understand his adopted country and its language. In 1903 *Atlantis* put out the "Greeks' Companion in America," giving information concerning the passage to America, the geography of the United States, immigration laws, etc. The next year appeared the "Thermopylæ Almanac" by the k. Booras, giving in addition to such facts some account of the Greek colonies in the United States. Then *Atlantis* published some Greek-English lexicons; English lesson books based on the Holendorf method; a "History of the United States" which has run through two editions; a "History of Greece"; pocket dictionaries; and several other books. Until lately most of their publications were given as premiums to subscribers. There are also several other pocket dictionaries and lesson books compiled by other Greeks in America.

The most complete and valuable book for the

Greeks in America is the "Greek American Guide and Directory," published annually since 1908 by the k. Seraphim G. Canoutas, graduate in law of the University of Athens, and in 1912 of an American law school, who came to this country in 1905. This book is widely used, and is commended by the Greek officials in America and Greece. It contains all sorts of useful information for the immigrant: American laws, history, geography, statistics, customs and life; the story of Greek immigration; and a complete account of all the colonies and communities in the United States and Canada, with many pictures; and also a full list in *English* of the Greek churches and clergy, merchants, shopkeepers, physicians, newspapers, etc., etc., with addresses, listed by states and cities. The k. Canoutas obtained much of his information by a tour of every state in the Union (except Arizona and New Mexico). He also gives much salutary advice to his fellow-countrymen. He writes in a disinterested and sympathetic spirit, striving to avoid flattery and faction, and scrupulously adhering to facts. The k. Canoutas is now practicing law in Boston.

FAMILIES

We come now to a factor in the evolution of Greek immigration that is of the utmost importance to the moral welfare and settled establishment of the Greeks. Practically no Greek immigrant on his first arrival brings his wife.

For financial reasons he obviously cannot. She and the little children are left in Greece and the father slaves here to support them. Thus we find, as with most recent immigrants, crowds of men herded together without the mellowing influence of family life, and subject to terrible temptations. Moreover, to the Greek, coming from a country where the bringing up of girls is strict and the sexual morality is splendid, the freedom of American girls and women, good as well as bad, both shocks and allures him. In Greece no decent girl would ever be out after dark without an escort. And the shameless immorality of our factory towns and of many other kinds of towns all over the country cannot but corrupt the lonely newcomer. But how is it when he has learned English and come to understand American life and ideals? Does American law and public sentiment teach him to hate the immorality that he sees? Quite the contrary. He never heard of in Greece that terrible laxness in divorce laws, that rank looseness among the "leaders of society," that daily scandal-mongering of newspapers, which things are the crying shame of this *free* land of ours. The Greeks are not corrupting us; we are corrupting them. Nay, rather in Greece the relation of the sexes is almost puritanical. Holy matrimony is a sacrament and a responsibility the most sacred and binding, children the best of blessings,—the family there is still treated as the foundation of society. Therefore

it is that the great salvation of the Greek men is the coming of the women.

In 1891 there were scarcely any Greek families in America. Little by little those who were married began to send back or go back for their wives. It was not, however, until 1905 that any appreciable number of women began to immigrate. Numbered by hundreds before in the United States, they can now be counted by thousands. This is encouraging, but the proportion is still infinitesimal.⁵

Sometimes they live in poor tenements, sometimes in their own house,—for in nearly every city or town where the Greeks are counted by scores, some few have bought and own their homes; this is especially true in some of the southern cities. As we mentioned above, Greek weddings occur almost every day, and but few are mixed marriages. Of late unmarried girls have been coming more and more with their brothers or parents, and many come already affianced. God grant that the family life may fast increase among the Greeks in America.

GREEK SCHOOLS

And now the latest factor. As the Greek families are becoming established, there are the Greek children to be educated. To the American public schools they can and do go, and prove

⁵ In one Greek colony, but its case is unique, the number of Greek women exceeds that of the men. This is in Ipswich, Massachusetts.

bright scholars; but this means a severance from the language of the fatherland, ancient as well as modern, and from the religion not only of Greece, but from all religion. Thus after the development of the Greek churches, naturally follows the development of Greek schools. This, however, is only just beginning. No Sunday-schools exist in Greece; for there the Catechism, the Bible, and the Prayers are taught as a fundamental part of the curriculum from the beginning to the end of school days in every school in the Kingdom and enslaved Greece. Naturally the Greek father feels that our American schools are fundamentally lacking for the child of the Church and Hellas. This need first began to be felt only about four or five years ago. There are thus far schools in Boston, Lowell, Lynn and Chicago of from fifty to a hundred pupils, and smaller schools in a number of other places. A large and suitable building was purchased in the autumn of 1911 in the Bronx, New York, costing \$35,000, to be used as a school and as a dormitory for the care of poor and destitute Greek children. As time goes on the number of Greek schools will increase, and their organization become more perfected. The Pan-Hellenic Union plans to establish schools of all grades when sufficient funds are forthcoming. Remember, these schools are not for the men—they attend the American night schools and the like to learn English,—the schools we are discussing

in this section are for the boys and girls of the Greek families.

In these schools the Greek curriculum is followed, combined with the American. There is always an American teacher or two as well as Greek. They are not parochial schools in the usual acceptation of the term as applied to the Roman Catholic schools, for the priest of the community has no direct relation to the school; but just as in Greece it goes without saying that religion is taught by the regular teachers, so it is here. In Greece it is not left to the Greek mother nor to the parish priest to make sure that the child says his prayers, and his grace before and after meals, and knows how to take part in the worship of the church and learns the life of our Lord and other Bible stories and his catechism. All these, in Greece, are insisted on in school by law.

Much has been thoughtlessly said and written against the Greek keeping up his language and his interest in his native country and his "merely formal" religion. "Such things prevent his becoming a good American!" Yet Greek, Greece, and the Orthodox Church are and have been down the centuries ever since St. Paul's time, the three sources of all that is lofty in Greek character. If we try to cut off the Greek child from these, what have our schools to offer in return? Nay rather, if you wish him to become a good and useful American citi-

zen, allow him every incentive to that refining culture in the sublimest of languages and literatures, which our people sadly need; that unswerving patriotism which so many of our boys have ceased to feel; that holy religion which, whatever its seeming formalism, is at least a reminder of the presence of the Christ whom the majority of Americans have forgotten.

In the few Greek schools that have been established, though far from perfected as yet, the pupils get a training for the American high school as good as, I doubt not often better than, in the American grammar schools. In the Boston school, for example, you may hear the bright-eyed Greek lad of thirteen translate Xenophon to perfection, or English into good classic Greek.

THE PROFESSIONAL CLASS

One more phase should be treated—the coming of the professional class, in distinction from the peasant. About five years ago some of the well-educated men in Greece, lured by the oft-reported successes in America of the immigrant peasants, took it into their heads that if the peasant could so succeed, how much better the man of culture. So they came—medical, law, philological, and even theological students who had not yet begun their career at home, practicing lawyers, teachers, government clerks and the like. Alas! bitter has been the disillusionment of these men of education. The stronger and more coura-

geous have taken employment in hotels and factories far below their due station in life; the others, who could not stoop to menial work, have done the best they could at miserable pay in newspaper offices, clerkships, etc. This class, contrary to the prevalent opinion, are far more undesirable immigrants than the peasant class. They, whose ambitions as cultured men were high, never expected such a life, and all too often they become embittered, and, yielding to the ready temptations, spoiled. The more poorly educated peasant, hard and disappointing as he generally finds conditions here, never aimed so high, and he has the chance and the will to develop upward instead of downward.

There are a number of Greek lawyers in the United States, but few as yet have been admitted to the bar because of the extreme difficulties of learning the language of legal English and the endless variety of laws peculiar to the country and the different states.

With physicians it is not so hard, as medical terms and practice are more or less alike the world over. There are some forty or fifty Greek physicians in various parts of the United States, half of whom are duly licensed, and most of the rest will be shortly. These practice for the most part among their own countrymen. These physicians and the lawyers too, got their degrees from the University of Athens, and a few studied in France or Germany.

There are also two Greek dentists in Chicago and one in New York, one of whom was originally an Orthodox deacon, and several are studying in American dental schools.

Here is the story of one Greek M. D.—I think he is the only one who began his training here. He had immigrated to America, and started a barber shop in Washington, D. C., but being ambitious, he took up the study of medicine in the Georgetown University evening school. He was equipped with only a partial gymnasium education in Greece. He still kept his tonsorial establishment open, but did not cut hair any longer; and his patrons used to see him sitting in the back of the shop poring over his medical books. Now Dr. Constans is a successful practitioner at the capital, and has become a demonstrator on the faculty of the medical department of Georgetown.

For years there have occasionally been Greeks studying in our American colleges. At the present time there are somewhere between 30 and 60, and each year the number increases. True to the characteristic Greek ambition for education, nearly all attain high rank, and also nearly all are poor boys, working their way through. A few years ago a Greek chemist, graduate of Columbia (Dr. Stateropoulos, afterwards called to a Professorship in his Alma Mater) conceived the idea of an association for all Greek students in America. The plan fell

through, but later the scheme was taken up and worked out by a brilliant student at Harvard, the k. Phoutrides. Thus in November, 1911, was formed the present association, whose letter head is

"Θνητοῖς ἀρήγων αὐτὸς ὑπόμην πόνους"

ÆSCHYLUS.⁶

GREEK STUDENTS' ASSOCIATION "HELICON"

21 ELLERY STREET, CAMBRIDGE, MASS.

The charter members were thirteen Greek students from Harvard, Massachusetts Institute of Technology, and Tufts; and these proceeded to try to get into communication with Greek students in American colleges in all parts of the country. By August, 1912, the Association numbered 40, including graduates of colleges, some high school students, and several honorary members. At that date the secretary, the k. B. Despotes wrote me:

"Our Association numbers only a few months' life as yet, but its activity has proved it to be a lusty baby with great promises. I have no doubt you realize how hard it is to find the Greek students all over the wide, wide U. S.; communicate not only with them, but find also their moral and intellectual standard by applying to the authorities of different schools. Summer vacation has interrupted the work of the Association and several applications for membership are awaiting the approval of the general conference of the members. I am very much pleased to say that only

* *Prometheus* 267.

high grade students are admitted to our association, both morally and intellectually.

Objects of the Association:—

1. To promote the learning among the Greeks, giving every information and aid in its power to any Greek applicant.

2. To promote intellectual development and cultivate literary taste and reasoning ability among its own members.

3. To acquaint the American nation with what seems to us to be worthy and beautiful in our own nation and its literature and life.”

The following examples of the brilliant work of Greek students in America may be cited: A. Phoutrides (president of the Association), who graduated from Harvard in 1911 with *summa cum laude* after taking several of the highest prizes in the gift of the university; Dr. Kyriakides, D. Sc. (the Association's treasurer), graduate of Michigan, inventor of a new chemical compound in organic chemistry; N. Catsainos, recipient of one of the highest prizes at M. I. T.; and N. Cassavetes, who was valedictorian at Mt. Hermon Academy and is now doing fine work at Harvard. Also, a young Greek named Kavakos, a few years ago took the first prize in sculpture at the Institute of Maryland and was sent abroad on a \$4000 fellowship to complete his studies in Germany.

Alas! as far as I know there are now no native Greeks holding the professorships of Greek in

our American colleges. We greatly need them. *Greeks* are the best fitted to teach us Greek.⁷

There is also that other distinct professional caste, the Greek Orthodox clergy. Part are married and part are the unmarried from the monasteries.⁸ Of these there are about fifty sent by the Holy Synod of Athens or His Beatitude the Patriarch of Constantinople, now all under the jurisdiction of the Metropolitan of Athens. There are also, as we mentioned above, a number of *unsent* priests, who, though in Holy Orders, are ministering without authority. Of the *sent* priests some are of good education, some are not. They are sometimes accused of being "lovers of filthy lucre." Without doubt many are—though they acquired the habit only after they reached America—but certainly some are faithful, saintly shepherds, respected and beloved by their flocks. As mentioned above, their

⁷ There is a Greek Professor of Music at New Mexico State College!

⁸ The title Archimandrite—there are a number in America (ὁ Ἀρχ. as distinguished from plain ὁ Ἀιδ. The Rev.)—is not that of an abbot, but simply an honorary title given to priest-monks only. In their ecclesiastical attire an Archimandrite is distinguished by his headgear, a veil-like cloth or hood down over the brimless hat and falling to the back and shoulders. The Greek term for the secular married priest is *ιερεύς*; for the unmarried monk-priest *ιερομόναχος*. There are a few honorary titles of little significance given to married priests, as *οἰκονόμος* and *πρωτοπρεσβύτερος*. The usual word for a priest in charge of a parish or community—which I have translated "pastor"—is Ἐφημέριος.

bishopless position in the Greek Orthodox communities of the United States is at present an extremely difficult one. There are five or six so-called Greek Protestant missionaries in America. Of the only two such Greeks I have happened to hear of, one is a rascal and the other isn't. But they can make no more impression on the Orthodox Greek in America, than do the American and English Protestant "missionary" proselytizers in Greece.

THE DIPLOMATIC SERVICE

Let us mention here the diplomatic service of Greece in the United States. The Royal Legation of Greece in Washington, D. C., was established in 1908 with His Excellency the k. Koromilas as Minister. Last year he was recalled and is now in the Cabinet of Venezelos. The Legation has since been under the Honorable k. Kafantzoglu, Chargé d'Affaires. In New York the Honorable k. Botassis, the dean of the Greek service in America, is consul general. The other diplomatic posts, consulates and vice-consulates (all unsalaried positions) are in the following cities: Boston, Philadelphia, Wilmington, Chicago, St. Louis, Nashville, Mobile, Omaha, Tacoma, and San Francisco.

THE CALL TO ARMS

We have seen how the Greeks in America have become banded together in various ways for



A Wedding Party, Newark, N. J.

united activities and benefits, and how through it all one of their chief objects has been to keep alive the fire of patriotism, the love for the fatherland. Thus we cannot close this chapter in a more fitting manner than by briefly telling their latest and greatest united effort which all America, yes, the whole Christian world, has seen and applauded. When the glorious Balkan War which has swept the Turk from Europe broke out in the autumn of 1912, the call to arms sounded throughout America. And the vaunted patriotism of the Greeks everywhere proved itself no idle boast. Never before in history has just such a spectacle been seen: hosts of immigrants sacrificing their all and hastening home from all over the world to fight for their oppressed brethren and to gain back the century-enslaved lands which are Greek by right. Thus was Greece furnished with a sufficient supply of soldiers and sailors. Splendid enthusiasm was displayed in every colony of Greeks in the United States, and those who did not go, contributed generously. That autumn and winter at our Atlantic seaports the crowds of embarking patriots were familiar and inspiring sights, as they marched to the ships, singing their national anthem and receiving the final blessing from their priests. Between 40000 and 50000 reservists and volunteers went to Greece from America. Most of these saw active service and acquitted themselves nobly in the victorious war. It is an almost certain prediction to make that

nearly all of them will return to America—except those who have given their lives for the holy cause on the field of battle.

VI

CELEBRATIONS AND RITES

As in the fatherland the Greek ever loved to celebrate the holidays of his church or nation, and as the rites and ministrations of his church played a very intimate part in his yearly round, so it is still with him after he has taken up his abode in America.

INDEPENDENCE DAY

The greatest day of all the year is the Greek Independence Day, March 25th (Eastern calendar)—April 7th (Western calendar),¹ commemorating that great day in 1821 when Archbishop Germanus raised first the standard of the Cross for freedom. Because this is generally not a holiday in America, they are usually forced to celebrate it on the following Sunday. Two springs ago (1912), because the day happened to coincide with Easter, it was moved one week

¹ The Greek calendar is 13 days behind ours—a somewhat confusing fact. This is because the Eastern Orthodox countries have always adhered to the old Julian or Dionysian calendar, while the Western nations have adopted since 1582 the "New Style" Gregorian calendar, as reformed by order of Pope Gregory XIII. Russia adopted the Gregorian calendar in 1902.

later by order of the Eminent Commander of the Pan-Hellenic Union. For this each community makes elaborate preparations, and the Greek newspapers give the pictures and re-tell the stories of the heroes of the war. The day begins, of course, with the Divine Liturgy (Holy Eucharist), and then come great mass meetings with patriotic speeches, and parades, etc.

Let me quote a typical account from the *Biddeford Journal*, April 15th, 1912, of Biddeford and Saco, Maine, where there is a community of 500 Greeks.

"The 91st anniversary of the Independence of Greece was celebrated by the American-Greek residents of Biddeford and Saco, Sunday, with special services in National Hall, a street parade led by Panchaud's band and patriotic features that were symbolic of the liberty gained through centuries of struggle in the mother country.

"The committee in charge of the programme for the day were Nicholas Collins, E. Boucouvalas, George Vassals and Peter Victor, and under their direction the patriotic services were carried out with great credit to this newer element to our citizenship, and the pride of older residents who viewed the parade.

"The religious service that was after the Greek Orthodox form was held in National Hall, and was impressive, though not long. Following this came an address to the Greek people by Michel Iatros of Boston, who is the editor of the weekly publication, *The Patris*. It was a heart to heart talk that this educated leader had with the people of his country and

his race, fired by patriotism strong with enthusiasm for the future of his people, who, loving freedom at home, are enjoying this same privilege in 'the land of the free and the home of the brave.'

"Following the service the company left the hall, formed in line and to the music of the band and led by George Vassals of the committee, marched down Main street. It was an imposing sight. Directly following the leader came the Sacred Battalion, a platoon of young men bearing the American flag, the blue and white ensign of Greece and the banner of the Pan-Hellenic union. Then marched the men of the race, in all, a band of 300 strong. A platoon of police acted as an escort.²

"Erect and with firm tread, in perfect step to the music, they moved along, not forgetting to recognize with bared head the American flag, that in anticipation of the celebration had been displayed by citizens all along the route; nor the Greek flag that was displayed wherever there were Greek homes or places of business.

"The march was to Saco and up Main street as far as the soldiers' monument, where, encircling the memorial to a country's heroes, the entire company stood with uncovered heads while the band played 'Star Spangled Banner' and the national air of Greece. The line of march was then towards Biddeford.

"It was an object lesson to older as well as younger Americans and by the most dispassionate should not be soon forgotten. It was expressive of the same love for liberty that has marked the Greek race since the early Peloponnesian struggles. The spirit that under Miltiades won great victory over the Persians at Mara-

² This "American" escort were mostly French Canadians!

thon; that stood at the pass of Thermopylæ under the brave Leonidas.

“Not only the recognition of the day but the coming of Mr. Iatros to the city will mean much for the local Greeks. Their organizations will now be fired by a deeper spirit of the true patriotism, recognizing the truth of the fact brought out by this patriot and orator, that the power to be of the best lies within themselves.”

I can vouch for the excellence of this account, for I was given a seat on the platform that day beside the dear old Greek priest, and had the pleasure of entertaining the k. Iatros that evening at dinner. It was worth while to look into that sea of intelligent faces during the oration. I wish I could have understood it. The k. Iatros told me afterwards that they usually got too much patriotism and too little practical common-sense advice, and that he tried to give them the latter.

Here is a translation of the Greek National Anthem, which every Greek in America and the world over knows and loves to sing. The original with its stirring music is given on the following page:

HYMN TO LIBERTY

“From thy fearful sword I know thee
With its sharpened edge and bright;
From the glance which as the lightning
Spans the earth in length and height.
From the sacred bones thou comest
Of the brave that are no more.

HYMNE GREC
 ΥΜΝΟΣ ΕΙΣ ΤΗΝ ΕΛΕΥΘΕΡΙΑΝ.

Ποιήτης
 Δ ΣΟΛΟΜΟΥ

Μουσική
 Ν ΜΑΝΤΖΑΡΟΥ

Maestoso

ΑΣΜΑ

ΕΛΕΙΣΟ-
 ΑΥΜΒΑΔΙΟΝ

The musical score is written for voice and piano. It begins with a key signature of one flat (B-flat) and a 2/4 time signature. The tempo is marked 'Maestoso'. The vocal part (ASMA) is written on a single staff, and the piano accompaniment (ΕΛΕΙΣΟ-ΑΥΜΒΑΔΙΟΝ) is written on two staves. The lyrics are in Greek and are written below the vocal staff. The score is divided into four systems, each with a repeat sign at the beginning. The first system includes the tempo marking 'Maestoso' and the dynamic marking 'p' (piano). The second system includes the dynamic marking 'f' (forte). The third system includes the dynamic marking 'p' (piano). The fourth system includes the dynamic marking 'f' (forte). The lyrics are: Σὲ γνω-ρι-ζα-το την κο-φι του σπα-θιου την τρο-με-ρη. Σὲ γνω-ρι-ζα-πο την ο-φι που με δια-με-τραι την γῆ. Αὐ-τα κόκ-κα-λα θαλ-με-νη των Ελ-λή-νων τα λε-ρα. Και σὺν

The Greek National Anthem.

πρῶ - τα ἀνδρεί - ω - με - νη Χαῖ - ρεω γὰ - ρε εἰλυ - θε - ρα — Και σαν

πρῶ - τα ἀνδρεί - ω - με - νη Χαῖ - ρεω χαῖ - ρε εἰλυ - θε - ρα — Και σαν

πρῶ - τα ἀνδρεί - ω - με - νη Χαῖ - ρεω χαῖ - ρε εἰλυ - θε - ρα

2
 Ἐκεί μέσα εὐακουῦσες,
 Πικραμένη, ἐντροπαλὴ,
 Ἐῖνα σὶνὰ ἀκαρτεροῦσες,
 Ἐλαπαλὶ, νὰ σοῦ πῇ
 Ἄργις νύκτῃ εκείνη ἡ νύκτα
 Καὶ ἦσαν ὅλα σωπηλά,
 Γιατὶ τῷμαζο ἡ φοβέρα,
 Καὶ τα πλάκωνε ἡ σκολιά

3
 Δυστυχὴ! παρηγορία
 Μόνη σοῦ ἔμεινε νὰ λῇ
 Περσμένα μεγαλεῖα,
 Καὶ διηγῶντας τὰ νὰ λῇ
 Καὶ ἀκαρτερεῖ, καὶ ἀκαρτέρει
 Φιλελευθερὴ λαλῇ,
 Ἦνα ἔκτυπε τὸ ἄλλο χερὶ
 Ἀπὸ τὴν ἀπελπισίαν.

4
 Κελεῖς πόττα! πότα θγάνω
 Το κεραλί ἀπὸ τῆς ἔρμιας,
 Καὶ ἀποκρίνοντο ἀπὸ πόνου
 Κλαῖας, ἄλυσσας, φωναῖς
 Τότε ἴστανες τὸ ἐλεῖμμα
 Μετὰ τὰ κλαῖματα θόλο,
 Καὶ εἰς τὸ βουγο σου ἴστα' αἶμα
 Πλήθος αἶμα Ἑλληνικο

Liberty, we hail, oh, hail thee,
Ever valiant as of yore!

“There in silent expectation
Thou awaitest, sad and shy,
Till a voice of hope and valor,
‘Come again,’ to thee should cry;
But that day was far and distant;
All was plunged in silence deep,
Crushed with terror, awed with darkness,
And benumbed in slavery’s sleep.

“Thou, alas! for only comfort
Hadst the splendor of past years,
Calling back the deeds of glory
And relating them with tears.
Then awaiting, still awaiting,
For a friendly freedom’s call,
In despair thy hands thou wringest,
Weeping for thy bitter thrall.

“ ‘When, oh, when, will some one call me
From the wilderness to rise?’
Sounds of chains and groans and clamors
Was the answer to thy cries.
Then to Heaven thou upraisedst
A look dim with tearful flood—
And upon thy robe were falling
Drops of pure Hellenic blood.”³

³ This translation, which follows the original metre, was made specially for this book by a Greek lady, Mrs. S. G. Canoutas, who had never been in England except for a few days, and had been in the United States (Boston) only a few months. It is a fine example of the thorough training in English taken by educated Greeks.

The translation and the original given here are the first four verses only. Further on the poem tells of the final answer to Liberty's call, the rising of the Greeks which led to freedom. It was written at the time of the Greek Revolution. The Greek of the poem is not the purified modern Greek of the schools and newspapers, but the so-called "vulgar" dialect.

Oh! what a glorious Independence Day was that of this very year, 1913, and celebrated with what fervor by the Greeks of America, though saddened by the recent death of good King George! For Greece, *all* Greece, had just become free, nearly a century after the first partial freedom. Crete, all Thessaly, Macedonia, the Islands, at last under the blue and white flag of Hellas, and Epiros too, where brave Constantine, the beloved new King, had just carried the last Turkish stronghold, Janina.

PICNICS

Only a few years ago in beloved Hellas the Greeks now in America used to repair with the jolly throngs up the slopes of Argolis or climb to some craggy plateau about a chapel or monastery in Arcadia or Laconia, and there celebrate a Saint's day with feast and dance. Therefore here, too, in this foreign land the Greek loves to go on picnics. For example, the New York Greeks have a big picnic three or four times a year, on which many hundreds, often thousands,

go. They hire a band—in Chicago they have a band of their own—and a boat, and sail to some resort with American and Greek flags flying. And there they play Greek and American games, and dance Greek dances, holding hands in a circle and cavorting about, and American dances too; and generally, like the Klephts of yore, they roast whole lambs on spits before an open fire, just as they used to do in Greece.

CHURCH FEASTS AND FASTS

Taking into account the conditions under which they live, the Greeks of America keep pretty faithfully three of the four great fasting seasons of the Church, viz., the Christmas Fast, (our Advent) which begins November 15th (Greek style)—28th (Western style); the fast which begins two weeks before the Falling Asleep of the Holy Birth-giver of God (corresponding to the Western "Assumption") on August 15th—28th; and the Great Fast (Lent), beginning on Monday (they have no Ash Wednesday) and lasting forty-eight days. The fourth fast is that before the Feast of St. Peter and St. Paul, June 29th—July 12th, but it is not usually kept by them in America. The strictness of the fast is somewhat graded for different times, but it is infinitely more stringent than in western usage. It consists in abstinence from meat, eggs, butter, cheese, and sometimes from fish and even oil. The Greeks here, because of the hard conditions of

their work, usually keep strictly in Lent proper only the first and last weeks.

The four feasts above mentioned are the days of obligation for Holy Communion—or to speak more correctly, the seasons, as the Communion is usually made during the preceding fasting season. Thus the Easter Communion, which no good Orthodox fails in, is very rarely made on Easter Day itself, but some time during Lent, usually on the Saturday before or Palm Sunday.

From the best information I can get, though of course it is impossible to estimate accurately, about one-half of the Greek men in America make their fast, confession and Communion regularly at least for Easter, and this includes nearly all over 25 years of age. It is the youths who have become slack. This is, however, I think I may venture to state, a better showing than among those men in America, foreign and native, at the present time who were baptized in the Roman Catholic Church.

The Greeks attend their church services, where they have them, I should say better than Episcopalians or Protestants. On certain days nearly all turn out: Easter, Holy Thursday and Good Friday evenings, Christmas, New Year; and very many, when they can get away from work, on the Epiphany, the Falling Asleep of the Theotokos, St. George's Day (May 23—June 5) and also on the Sunday after Easter (called "St.

Thomas' Sunday" from the Gospel for the day, as are designated most of their Sundays).

The Christmas Mass begins at midnight and lasts till about 2:00 or 3:00 A. M., when all go to the restaurants or home, and feast as at Easter.

New Year's Day, not Christmas, is the day the Greeks give presents to each other.⁴

Holy Week is filled with services, especially Great Thursday, Great Friday, and Great Saturday (to use the Greek names). At the Great Friday Matins, usually on Thursday evening, there are Twelve Gospels, relating the whole account of our Lord's sufferings. The three Holy Week services that are fully attended are this, the Good Friday night service, and the Easter service the next midnight. These are the services which Americans should attend, if they wish to witness what the Greeks most love and celebrate with the greatest fervor.

The Good Friday night service⁵ is that of the Entombment of our Lord. That night all over the United States are crowded churches, or perhaps stuffy hired halls, everybody standing (the

⁴ Speaking of feast days, let us note that one of the great feasts of the Orthodox Church is that of the Transfiguration. The Churches of Rome and England have practically dropped this, but it has been restored in the American Church.

⁵ Properly this is the Easter Eve service and should begin at midnight, after Good Friday has passed; but as the Greeks in America have to go to work the next day, Saturday, and be up all the next night, this service is usually begun early Friday evening.

Greeks never kneel or sit), with the flare of hundreds of tapers that everyone holds, the smoke of incense, the weird music in which all join from time to time. And the priest wanders smilingly about sprinkling everybody with scented water. In the midst stands a representation of the Holy Sepulcher,⁶ a sort of canopied litter surmounted by candles and covered with flowers; and within is laid a little image of the Crucified. And the priest takes from the Altar the closely figured "winding-sheet" and carries it about on his head and lays it in the tomb and on it the Book of the Holy Gospels. They pick up the Sepulcher and march around, all joining in the procession and singing of the Burial and Descent into Hell, of Joseph and the myrrh-bearing women. Properly this procession should be out of doors, but this is rarely feasible in America except at Tarpon Springs, Chicago, and some other places.

But the service of services is that of Easter, the Feast of Feasts. It begins somewhat before midnight, when the beautiful Easter Canon is sung, with its opening canticle, familiar to us in Dr. Neale's translation:

"The Day of Resurrection,
Earth! tell it out abroad!
The Passover of gladness!
The Passover of God!
From Death to Life Eternal,
From this world to the sky.

⁶ See picture of Lowell Church.

Our CHRIST hath brought us over,
With hymns of victory.”⁷

As the stroke of midnight comes, the priest cries with a loud voice, “Christ is risen from the dead, trampling down Death by death, and upon those in the tomb bestowing life. *Christos anéste!*” (*Χρίστος ἀνέστη*). And the multitudes answer, “*Anéste alethôs*” (*Ἀνέστη ἀληθῶς*) ; and all light their tapers from the three-branched candle of the priest and exchange with each other the Easter kiss and the Easter greeting. The Divine Liturgy is then celebrated with its fullest pomp. Afterwards the happy crowds throng out of the church and hasten to their festive restaurants—or to their homes, if they be so fortunate as to have them—and there they feast on lamb and sumptuous viands and eat the red-dyed eggs. For everyone is furnished with an egg, and the feasting begins with the time-honored custom of each knocking his egg against that of his neighbor, saying at the same time the Easter greeting—the strongest egg gives its owner the best luck. And thus having broken their long fast, they sing and dance and laugh and carouse like happy children long after sunrise. On Easter afternoon also there is a short service to which many go.

⁷ Neale translates the whole long Canon, but his works are out of print. Brownlie also has a complete translation, “Hymns of the Greek Church,” pp. 67-78. Forty-one beautiful hymns found in the various church hymnals of England and America are translations from the Eastern Orthodox Service Books.

THE SUNDAY LITURGY

The regular Sunday service of the Greeks in America—and there is but one a Sunday—is the Divine Liturgy or Holy Eucharist. Let me describe it.⁸

I have often been told, and have read it, that the service is three hours long. This is not so. The Mass itself, sermon and all, is not more than an hour and a half. It is the singing that precedes it that takes up another hour or so during which the worshipers come in, some at the beginning, some not till the actual Liturgy. Thus if you go to a Greek Liturgy and try to follow it in translation, don't try until, with an obvious break in the service, the Priest comes out of the central doors of the screen and chants sonorously:

“Εὐλογημένη ἡ Βασιλεία τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος”(pronounced—Evlogheeménee ee vasileéa tou Patrós, kay tou Eeou, kay tou agheéou Néfmatos) and then you will hear the opening litany with the singers' and people's oft recurring response, “Κύριε ἐλέησον” (Keériee eláy-eeson).

The long chanting of the singers, monotonous to our ears, which always precedes the Liturgy

⁸ I should strongly advise the reader to buy Campbell's little “Manual” (see Bibliography, Appendix B, IV), and attend a Liturgy himself. If he does so, he will be strongly impressed with what seems a lack of reverence. But let us remember that a Greek attending a service in a Protestant church in America, is also strongly impressed with what seems to him a lack of reverence.

proper for an hour or so, is one of the eight "Tones" which are sung in rotation on successive Sundays through the year, with special festal additions on feast days. Each "Tone" is a long poetical composition formed of five hymns and a "Canon" of nine "Odes."⁹

They tell in prose poetry of the glories of the Incarnation, the Cross, the Resurrection, of the Eternal Trinity, of the All-Holy Birth-giver of God, of sin and mercy, of death and eternal life.

"Lull to tranquillity,
Christ, Divine Lord,
The sea storm-swept
By my passions dread wave;
As Thou art compassionate,
Lead thou me forth,
Forth from corruption,
O Mighty to save.

Glory to thy Resurrection, O Lord."

(Tone V, 6th Ode of the Canon, Versified by the author.)

You enter the Greek church, or mayhap the hired hall. The men, women, and children that pass through the porch step and kiss the gaudily

⁹ See Miss Hapgood's "Service Book," *Appendix A*, which gives translations of all the "Tones"; also Campbell's "Manual," pp. 60-64 and table to find them on the last page. Many of Neale's and Brownlie's metrical translations are from these "Tones," and their festal additions (See Bibliography, App. B, IV), and from these may be gained the best idea of their simple and exalted poetry and devotion.

painted Eikon, take a little taper from the table, light it, and stick it in the candle stand, symbol of the offering of worship of each, and drop a piece of money in the plate. Within all are standing—though they will kindly offer you a chair, if there be one, in appreciation of your western weakness. The singers at either end of the Eikon-painted screen which shuts off the sanctuary are chanting the long Tone. Behind the Eikon-screen, unseen, the Priest is preparing the elements and saying the office of the Prothesis (or Preparation). At last he comes forth from the central doors in heavily embroidered vestments and begins the Liturgy. After a litany comes a series of antiphonal singing.¹⁰ And then from the left-hand door, preceded by an acolyte or two (probably unvested) with lighted candles, the priest advances, bearing the book of the Holy Gospels. As the service proceeds he carries it to the Holy Table and the Epistle is intoned by the Reader. Then, after much incense, the priest faces the people and sings the Gospel; after which he preaches, usually an exposition of the Gospel for the day. The next most obvious event in the service is, after a time, the Great Entrance, when again the procession comes forth from the north door, with the Priest, carrying the veiled paten on his head

¹⁰ The "Prayer of the Third Antiphon," said secretly by the priest, is our "Prayer of St. Chrysostom," so familiar to Anglicans at the end of Morning and Evening Prayer in our "Book of Common Prayer."

and the chalice in his hand, and passes to the Altar.¹¹

After more singing and a litany, one of the singers monotonizes the Symbol of the Faith, the Nicene Creed.

Then, with the Holy Doors closed to veil the Divine Mystery, follows the Anaphora, the central part of the Mass with the Consecration of the bread and wine. I will not attempt to describe further, save to say that therein is contained, just as in every Liturgy of the Holy Catholic Church, the same Sursum Corda and Preface and three-fold Sanctus, the same words of institution, the Oblation, the Invocation of the Holy Spirit; and just before the Elevation of the Host and the Communion of the Priest is chanted the Lord's Prayer.

If—often there are none—there are any communions made by the laity on the day you attend the Divine Liturgy, you will see the faithful advance to the steps before the Altar, and after a low reverence receive from a spoon both Elements together, while a great colored cloth is held beneath the chin. At the last Greek Eucharist I attended, two families comprised the communicants, consisting of the fathers and mothers and two little babies.

At the end of the Liturgy the priest gives the

¹¹ The deacon should bear the paten, and should have an important part in the service; but there are no Greek deacons in America, as far as I know, so the priests have to sing the deacons' parts as well as their own.

benediction, holding aloft a small cross. After this the people receive the "Antidoron." The distribution of the Antidoron is a beautiful Orthodox custom. It is as follows: Only a part of the loaf or loaves, which are always of *leavened* bread, are cut out in the service of preparation and placed upon the paten to be consecrated. The rest is cut up by an acolyte into squares and placed upon a large tray. This tray is taken by the priest and held over the Consecrated Elements and blessed. Then at the end of the service these breads are distributed to all the people, or some are wrapped up in little pieces of paper and sent to the sick or to those who for other reasons were unable to be present. And all who receive the Antidoron must receive it fasting, just as they would if they were making their Communion. "Antidoron" means "instead of the gift." It is not, of course, sacramental, but it does convey a blessing.

CHURCH MUSIC¹²

"A noteworthy feature of the service is the sound of the music which precedes and accompanies the Liturgy.

¹² This account, with the footnote and cut of the ancient Byzantine music, which is the music of the present Greek Church, was written for this chapter by Miss Marguerite Ogden, of Portland, Maine. It is a most extraordinary and difficult subject, practically unknown to Americans, and almost unwritten in the English language. In the preparation of this she consulted the following books:—"Etudes sur la Musique Ecclesiastique Greque," Bourgault-Ducoudray; "Traité de Psaltique," J. B. Rebours; "Methodus Cantus Ecclesiastici Graeco-Slavici," Joanne de Cas-

At first it strikes a musical ear as a weird and monotonous wail always a little off the key. But as one grows accustomed to it, the very monotony becomes restful, almost hypnotic. The holding of one note, called the *ison*, by a part of the choir while the priest or chief singer carries a melody above it supplies a kind of rude harmony. The droning of the same note at times for ten or fifteen minutes, so peculiar to our ears, is intended to supply the singer with the tonic or starting note of the mode in which he is to chant. It also serves as would an organ to keep him on the key (no instruments are used in Greek worship except occasionally a violin to give the pitch). In a well trained choir the *ison* is changed with skill and precision as the leading voice modulates from one key or mode to another. In some churches there are two divisions of the choir and only one book. A small boy between the two bears the book first to one side and then to the other as alternately they chant the words of the service or hold the *ison*. The impression conveyed of the singing being always off the key is owing to the fact that between a whole and half tone (the only intervals of which we take cognizance) there exists in Byzantine music such fine gradations as $\frac{3}{4}$ of a tone, $\frac{4}{5}$ of a tone, etc.¹³

tro; "Hymns of the Eastern Church," 4th Edition with music, J. M. Neale; "*Ἀναστασία τῶν ὁσίων*," Nikolaos G. Protoplastos.

¹³ "There are three kinds of scales in Greek music, the diatonic, enharmonic, chromatic. The first resembles a Gregorian tone, approximately our D minor scale; the enharmonic cannot in practice be distinguished from the diatonic; the chromatic, most characteristically oriental and capable of expressing great piety is somewhat such an effect as to play on the piano C, D flat, E natural, F, G, A

"As you listen to a service you may discover that words are set to music in three distinct ways: there may be one note to one syllable, two notes to one syllable, or a whole melody sung to one syllable. The latter is used in chanting the Divine Liturgy, and of it the following description is given by Joanne de Castro: 'A certain Russian traveler assisted at the office of the Feast of St. Andrew on the celebrated monastic peninsular of Mount Athos, whose liturgical order is most highly esteemed by the Greeks. The chief singer, after he should have finished a certain canticle, continued singing ten minutes in a lively and joyful voice "gei-gei-gei, etc.," and above it was heard the singing of the Troparia of the Blessed Virgin Mary. First would come two words of the latter; then incessantly, constantly, would issue forth for the space of ten minutes a labyrinth of trembling and fluttering sound like a nightingale; and after two more words of the troparia the chief singer would return to the same ornament. So that one whole hour was consumed in the singing of this short troparia.'

"The melodic beauties of this ancient Byzantine music have been so long unknown to the western world because they are written in neumes or signs instead of by staves and notes. A casual glance at a service book in a Greek church would lead one to think that he had by chance opened a stenographer's notebook, so much do the characters of this music written in neumes resemble the dots and dashes of shorthand.

flat, B natural, C. There are eight modes which are somewhat the equivalent in our music of scales played on different notes, whereas diatonic, enharmonic, chromatic, represent what would be the major or minor form of the scale."

There are no lines or staff signs, as the music is all sung in unison, and no notes of various shapes to give the absolute duration of time. The unit of time is a regular beating with the hand, a downward and upward stroke making one measure, as it were. This simple beat never varies, although the time relation of the various signs to each other is often quite complicated. Five different kinds of signs are employed in writing in neumes,—those indicating ascending intervals, descending intervals, measure, modulations of the voice, and the key signs called ‘*marturia*,’ which give the tonic or starting note of the music. For as these signs express only relative intervals and not definite pitch, they cannot be interpreted at all unless the singer begins at a key sign where the tonic of the mode in which he is to sing is given him.

“*Example I.* The first line of Psalm 141, taken from the Service of Great Vespers, gives an idea of music written in neumes and the translation into western notation. ‘*Echos*’ means tone. The sign looking like a ‘g’ with two dots over it signifies first tone and *pa* is the Greek syllable for our note *re*, indicating that the tonic of this tone is D above middle C. The first sign, called in Greek *petasté*, indicates that the voice mounts one step from the tonic D; so this chant begins on the E above middle C. The next sign called *apostrophos* indicates that the voice descends one step. The third sign called *ison* indicates that the previous note is to be repeated. The fourth sign called *oligon* indicates one ascending step. In the fifth combination of two signs the lower one an *oligon* indicates another ascending step, while the little one above called *klasma* is a time sign and adds one beat to the note over which

it is placed. The sixth sign called *vareia* indicates that the following note is to be accented.

"*Example II* is the music of a Gloria written in the 8th tone or plagal of the 4th tone, tonic on C, taken from the *Traité de Psaltique*. The words are 'Father, Son and Holy Spirit, Trinity, consubstantial, not divided.' A peculiarity of these examples which cannot be represented in our notation is that in descending the scale by the law of attraction certain notes are half flatted, that is in Ex. I the distance from mi to re is about three-quarters of a tone.

"This music of the Greek Church, though in notation and interval quite different from that of the western world, should by no means be approached as a subject of fossil and remote interest. It not only adequately voiced the wonderful liturgies of the Christian Church during the years of their inception and growth, but is a living art to-day. It would reasonably seem that this music holds for the Western Church a wealth of melodic variety and rhythmic versatility impossible to the more rigid intervals and stricter mathematical divisions of time in the West. It is to be hoped that as the way opens for reciprocal influence between eastern and western musicians, the latter may be led to appreciate and absorb the delicacies of tone and the freedom of rhythm whereby the former are able to express shades of religious emotion as nicely as the Greek language has given subtle turns to Christian philosophic thought."

HOUSEHOLD EIKONS

In the Fatherland each house had its household Eikon—even the Greek ships have their

Ε x.I.

Ηχος 9. Πα.

Κυ ρι ε ε κε κρα α α ξα α προ ο ος σε ε

Κ υ ρι ε ε κε κρα α α ξα α προ ο ος σε ε

Ε x.II.

Ηχος 8' υη Πα τε ε ρα γι ου και

Α α γι ο ου Πνευ εν ευ ευ μα

τρι α θα ο μου σε ου και α χω ρι

στο ο ον

Πα-τε-ρα, Υι-ου, και Α--γι-ου Πνευ

-- μα, τρι-α-θα-ο-μου-α-ον και α-χω-ρι-στο-ον.

Byzantine Musical Notation.

Eikon of St. Nicholas. In like manner in America in the homes of every Greek family and in the lodging houses where several Greeks live together, may be found the ever present Eikon, one or more. They are generally small and painted in bright colors and reverently framed. Perhaps the most common, especially the first, are: St. George (Patron Saint of Greece) Slaying the Dragon; the Panaghía, the All Holy Virgin; the Christ; and the three Patriarchs, Saints Basil, Gregory, and John Chrysostom. Every Saturday night and on the eve of a feast—in many households, every night—the little lamp is lighted before the Eikon—symbol of the intercession of the Church Triumphant for the Church Militant.

OTHER RITES AND CEREMONIES

Besides the regular public services, there are, of course, the various sacramental and other ministrations in church and in the houses which the overworked Greek priests in America are continually called out to attend, not only in their own parishes but, in the cases of baptisms, weddings, and funerals through all the region roundabout. The more important are: Holy Baptism with the accompanying Holy Chrismation (the equivalent of Confirmation) Holy Matrimony, the Churching of women forty days after the birth of a child, the blessing of houses, the visitation and Communion of the sick and dying, and the burial of the dead. The Greeks call in the priest (and

they call him in for a good many things) just as they would call a doctor (indeed he is a doctor of souls), and they always pay a fee. In the case of weddings the guests make up a purse, as it were, which usually constitutes a most generous fee. The Greeks do not look upon their priests, as many Episcopalians do on theirs and Protestants on their ministers, as social gadabouts, from whom everybody expects a nice call and is mad if she or he doesn't get it, and especially if a body is ill the parson is expected to be telepathetically cognizant of the fact and is rarely *sent for*. No, the Greeks believe that a priest is ordained of God to administer from God realities of grace and benediction. And although they may sometimes despise the *man* for his lack of education or his worldly-mindedness, they nevertheless respect the *priest* and treat him with the proper marks of courtesy, as doffing their hats, or rising when he enters the room.

Let us describe two only of the special rites, weddings and funerals. The former occur somewhere in the United States on every Sunday in the year and often week days, except during Lent; the latter will occur oftener in America as time passes onward.

WEDDINGS

On the morning of the wedding (or the Sunday before, if it takes place on a week day, which is not usual) the Orthodox bride and groom al-

ways receive Holy Communion. The marriage ceremony usually is performed in the afternoon in the bride's house or in the church. The wedding party marches to the church or house, headed by musicians playing oriental instruments. In the center of the room stands a table on which are placed the book of the Gospels, two rings and two crowns of wax or real flowers or of metal. The bride and groom are given lighted tapers to hold. The service, which is very ancient and perfect in its arrangement, consists of beautiful prayers filled with Scripture citations, and litanies and festal responses, with the 128th Psalm, an Epistle and Gospel,¹⁴ and the following symbolic ceremonies: "The Rings," which the priest, after signing the heads of the bride and groom, places upon the right hand of each and then the paranyphos (bridesman or "friend of the bridegroom," representing the father) exchanges them thrice; "The Coronation"—the priest places the crowns on the heads, as they stand with little fingers united, and the paranyphos immediately exchanges them; "The Common Cup" of blessed (not consecrated) wine, of which both partake. And then they march round the table, the paranyphos holding the crowns on from behind. Finally the priest takes off the crowns and blesses the couple and they kiss each other, and the friends and relations congratulate them, and kiss—not the happy pair, but the crowns; and every-

¹⁴ Ephesians 5:20-33 and St. John 2:1-12.

one receives a little box or bag stamped with the names of the groom and bride and containing a special nuptial kind of colored candies about the size and shape of a small bird's egg. This latter Greek custom is, of course, not found in the rubrics: it seems to be the equivalent of our wedding cake. Sometimes other customs take its place. The wedding feast usually is spread, not at the bride's home, but at that of the groom, if he have one; and as the pair enter the house the mother of the groom, and only she or the nearest woman relative, throws rice upon them.

Holy Matrimony to the Greek, as they are taught at home and in their catechism at public school, is a very solemn sacrament, sanctifying and giving grace for the perfecting of the indissoluble and most sacred of human relationships. Nor does *their* service fail, as do our English services, in frequent prayers for fair children as the longed-for fruit of the union. Divorce is almost unknown among the Greeks. The terrible laxness of the marriage tie in America and the equally terrible curtailment of offspring among "civilized" Americans, shock the Greek when he comes here.

Here is the beautiful prayer just before the Coronation, and during which the hands are joined:

"O Holy God, who didst form man out of the dust, and of his rib didst raise up woman, and join her to him as a helpmeet for him, for so it pleased thy

Majesty that man should not be alone upon the earth: do Thou Thyself now, O Lord, stretch forth Thy hand from Thy holy dwelling place, and join together Thy servant (N) and Thy handmaid (N) for by Thee is woman joined unto man. Unite them in harmony of mind; wed them into one flesh; and grant them the fruit of the womb, the joy of good children. For Thine is the might, and Thine is the kingdom, and the power and the glory, Father, Son, and Holy Ghost, now and ever, and unto ages of ages. AMEN."

FUNERALS

When the Greek dies here, a stranger in a strange land, his church performs the last rites, in the church building, if there be one, with wondrously solemn service: filled with hymns, sad and beautiful, telling of earthly vanity and sorrow, and rest and Paradise, and the oft recurring petition for the repose of the soul of the departed. In the church, feet to the Altar and the east, is the open coffin, an Eikon of the Savior in the dead hand, four candlesticks standing crosswise about the bier. All hold lighted tapers. At the end of the service the priest, and sometimes others, makes an oration, and then the "last kiss" is given, all filing by and stooping to kiss the dead. And at the grave, with chant and prayer, including the Lord's Prayer, the priest strews crosswise a shovelful of dust, and sprinkles wine and oil and ashes from the censer. There is a separate service, a most beautifully pathetic one, for the burial of a little child, and also one for the burial of a

priest. Here is the closing part of the long final hymn in the service for the burial of laymen, chanted while the last kiss is being given.¹⁵

"Behold and weep me, friends and brethren!
Voice, sense, and breath, and motion gone;
But yesterday I dwelt among you;
Then death's most fearful hour came on.

"Embrace me with the last embracement;
Kiss me with this, the latest kiss;
Never again shall I be with you;
Never with you share woe or bliss.

"I go before the dread tribunal
Where no man's person is preferr'd;
Where lord and slave, where chief and soldier,
Where rich and poor alike are heard:

"One is the manner of their judgment;
Their plea and their condition one;
And they shall reap in woe or glory
The earthly deeds that they have done.

"I pray you, brethren, I adjure you,
Pour forth to Christ the ceaseless prayer,
He would not doom me to Gehenna,
But in his glory give me share!"

¹⁵ Translated literally by Dr. Neale.

VII

THE CHURCH OF THE GREEKS

It is necessary to insert here a chapter explaining definitely just what this church of the Greeks is, for the simple reason that the majority of Americans, educated as well as uneducated, have very vague and erroneous notions about it. Americans are apt to divide all Christianity into two parts, Catholic (meaning *Roman Catholic*) and Protestant. And here is the bewildering phenomena of a great church which claims to be and is neither; whose members hate the Pope as much as any Presbyterian and who would laugh at you if you called them Protestant—why, the Easterns call the Pope “the first great Protestant.” Yet the Holy Eastern Orthodox Church (the Greek Church is only a part of it and not the correct title for the whole), which has already hundreds of thousands of her children in America, comprises in all over 120,000,000, or about one quarter of all the Christians in the world. Whence came this great section of Christianity, and how do the Eastern Orthodox regard their church and the rest of Christendom?

If I were to attempt a sketch of ecclesiastical history, it would be surely accused of Anglican bias. Therefore let us view the history of Chris-

tianity from the eyes of the Orthodox themselves. The following is a literal translation of a very simple and excellent outline of ecclesiastical history by the Greek priest of Lynn, Massachusetts, the Rev. Theophilos Spiropoulos, and it expresses what all Orthodox believe and teach. He wrote it especially for me at the k. Canoutas' request, though at the time he thought it was to be published in Greek for Greek readers—which misconception makes it all the more valuable, as he is not trying to impress Americans. I might add that except for his partial misunderstanding of the Reformation in England, and so of the Anglican position, which is really identical in most respects with his own, his account is practically the same as any well informed Anglican priest would write. But you cannot blame him for misunderstanding the Anglican position, when a good many Anglicans, or as they are called in America, Episcopalians, do not understand it themselves.¹

“The Church is the communion of all those believing in Christ, founded by the Savior Christ Himself and his Apostles. The function of the Church is to spread to the world through her organs the proclamation of the Gospel, to spread abroad everywhere the principles of the Christian religion, and to mould

¹ I wish to acknowledge with gratitude the work of translating this, which was done by Mr. Ralph W. Brown, of Boston, a Harvard graduate, formerly on the staff of a Greek newspaper in Boston. He also transcribed the original script on his Greek typewriter.

men according to them. The Church accomplishes this work by three means: by the proclamation of the Gospel, by worship and by sacraments or mysteries, and by the religious training in general of the people.

"The Apostles having received the order from the Savior Christ to spread abroad to the world His teaching (Matthew 28:19), accomplished this command with zeal and self-sacrifice; for being scattered from Palestine throughout the world with the Apostle Paul who had turned to Christianity, they established everywhere in the Roman Empire, which then included almost all the known world, very many churches, which became the chief centers, and from which later on, Christianity spread to all lands.

"But this spreading of the Christian religion, which continued to be waged even after the death of the Apostles by their successors, took place not without strife and sacrifice. Throughout the first three centuries, the Church, wrestling with the Gentile world breast to breast and undergoing most fearful persecutions, came forth, by the help of the Most High, triumphant from this struggle. The first to accept Christianity were the Greeks, then the Romans and the Syrians, and after these little by little the other peoples of Europe: Anglo-Saxons, Germans, English, Franks, Goths, Danes, Swedes, Norwegians, Dutch, won over by the Western Church; and the Slavic peoples, Russians, Moravians, Bohemians, Dalmatians, Croatians, Servians, Bulgarians, won over to Christianity by the Greek Church.² And about 900 A. D., nearly all Europe was Christian.

² Cyril and Methodius are the famous names of the two Greek missionaries who began the conversion of the Slavs and invented the Slavic alphabet.

"Since the year 313, under Constantine the Great, the persecutions had ceased and peace reigned in the Church. During this epoch Christianity takes on its first complete development. In this period, the Church, taking its occasion from the perverted teaching of the heretics then appearing (Arians, Nestorians, Eutychians, Monotheletes, etc.), formulates more exactly and more in detail the dogmas of Christianity, and by the first Ecumenical Councils puts on a more perfect basis the affairs of administration and worship. This epoch, especially the fourth century and the first half of the fifth century, is the golden age of the Church, because during it the Church was made brilliant by the most illustrious Greek ecclesiastical Fathers and writers, Basil, Athanasius, the two Gregorys, Chrysostom and others. This epoch has momentous meaning for the Eastern Orthodox Church, because all her dogmatic, liturgical and administrative structure is based upon the principles of the Ecumenical Councils and the unanimous teaching of the Fathers. A final strife which appeared in the so far united Church was that called forth on the part of the Iconoclasts. But by the last Ecumenical Council (7th) the Church in the year 787 decided that the simple honor of the images of the martyrs and the saints of the Church is allowable and indeed incumbent, in order that their memory be kept vivid and at the same time their virtue be honored by Christians. This final strife of the Iconoclasts, as also the strifes which appeared arising from the constitution of the Church, occasioned by different dogmatic reasons, had no great significance, and the Church was one, and all the Christians were united.

"It is true that the development of the Eastern and

the Western Church, from the first centuries on, was different in teaching, administration and worship. Starting from the ninth century, there commenced to spread in the west the teaching about procession of the Holy Spirit 'and from the Son' (*filioque*) while the Church in the East remained in the teaching of the creed of the two first Ecumenical Councils. Likewise there existed a difference in the teaching 'about the relation of grace toward human liberty in the work of the regeneration of man.' Likewise there existed differences also in worship between the churches of the East and of the West. All these differences, however, did not give birth to schism, but only prepared the way for it.

"During the ninth century, however, there occurred the schism between Easterns and Westerns, which from that time forth separated the Western from the Eastern Christian world. The Pope and the Westerns split off from the Orthodox Church. The Pope was first to give the cause, who being possessed by measureless ambition, as Bishop of the ancient capital of the Roman empire, Rome, wished to impose (obtrude) himself upon the whole church arbitrarily, asserting and calling himself successor of Peter, and in consequence ruler of all the Church. It is to be noted, however, that one never reads in the New Testament that Peter orders around the other apostles; on the contrary, he was chidden by Paul (Galatians 2:11). Christ did not give to Peter only the keys of the kingdom, but also to the other apostles (Matthew 18:18); and in saying 'Rock on which He founded the church' (Matthew 16:18) Christ meant faith in Him, and not Peter at all. And it is entirely uncertain whether the apostle Peter even went

to Rome; from the New Testament nothing of the sort appears; consequently on no ground can the Pope be regarded as successor of Peter. Likewise it is to be noted that the ancient churches of the first nine centuries in the different lands were autocephalous and independent, and their relation to each other was a relation of brother churches, self-sufficient and free. They simply rendered honors to the Bishops of Rome and of Constantinople, because these two cities were the capitals of the Roman empire.

"And it is indeed true that the western peoples, being then barbarous and uncivilized, since they got Christianity from Rome, readily bowed to the arbitrary claims of the Pope; but the Greek churches of the East, which in development surpassed the Roman Church, could not be subjected to the high-handedness of the Pope. Thence came on the schism.

"The occasion of the outbreak of the schism was afforded by the overthrow, in the year 857 under Michael III, of the Patriarch Ignatius and the raising to the patriarchal throne of Constantinople of Photius. In Constantinople at that time the bishops were divided into friends and enemies of Photius. The then Pope of Rome, Nicholas I,³ a man over-ambitious, taking advantage of the division in Constantinople, intervened arbitrarily, wishing to impose Ignatius as Patriarch of the East. The majority of the eastern bishops at that time, in many synods, declared for Photius and rejected the arbitrary interventions of the Pope. The Pope Nicholas moreover, acting very high-handedly, excommunicates Photius. The Easterns reject flatly the mixing-in of the Pope,

³ The first Pope to make use of the Forged Isodorian Decretals.

and protest against his arrogant intervention. Thus were broken off the relations between the two churches and the schism began which definitively was accomplished in the year 1054 under Patriarch of Constantinople Michael Cerularius.*

"The Papal Church, thenceforth cut off from the Eastern Church, fell into many pieces; for having abandoned the ancient Christianity to which the Eastern Church remained faithful, she changed everything. And in the first place she changed the constitution of the Church; for having taken away the independence and self-government of the local churches of the western lands, she instituted the system of papal despotism, concentrating in the hands of the Pope unlimited authority. Besides this she accepted many new dogmas, such as the procession 'and from the Son' of the Holy Spirit, sprinkling in baptism, the depriving of the laity of the holy wine in the Eucharist, the immaculate conception of the Virgin Mother, and the infallibility of the Pope. And in many other things the Western Church made innovations, such as in the compulsory celibacy of the clergy of all the grades, as also in the imposition in worship of the dead Latin language upon all peoples. Little by little the high-handedness of the Pope reached such a point that he wished to enslave even the emperors and kings of the West; and through the celebrated courts of the Holy Inquisition, which the wickedness of the Pope and his tools devised, thousands of men as alleged heretics were burned at the stake.

"On account of these great errors of the Western

* When the haughty papal legates deposited upon the Altar of St. Sophia a fierce anathema.

Church, there arose during the 16th century the so-called Protestants, under the leadership of Luther in Germany (1517) and of Zwingli and Calvin in Switzerland, who broke off from the Western Church. But these men again, who so powerfully protested against the errors (excesses) of the Western Church, in fleeing these were reduced to opposite exaggerations and excesses; for they rejected not only the traditions of later origin of the Western Church, but also all the ancient traditions of Christianity, and held Holy Scripture alone as source of the Christian teaching, which each interprets as he wills. They stripped worship bare, abolishing the most ancient ceremonies (sacraments), casting the images from their temples which had adorned them from most ancient times. In general the great liberty which from the very start distinguished the Protestant Church became a ground for it to be divided into myriad branches, mutually contending and not recognizing one another, thus sacrificing order to liberty, as the Westerns sacrificed liberty to order. Out of all the branches of the Protestant Church, an exception is formed by the Episcopal Church, which does not hesitate to recognize and to confess the excesses and exaggerations of the Protestant Church. This church has remained from the first very friendly in her inclinations toward the Eastern Orthodox Church, confessing that the Eastern Orthodox Church has maintained the ancient Christianity purer than any other church, and desiring unity with her. This attitude in the Episcopal Church is not unexpected and inexplicable, because this church, even after the reformation of the 16th century preserving the institution of Holy Orders and many other Catholic elements

in her worship, approaches more closely to the Eastern Orthodox Church than any other Protestant Church, even standing in a certain sense midway between the Protestant Church and the Eastern Orthodox."

The Holy Eastern Orthodox Church at the present day is divided into fifteen different parts, each autocephalous (having its own head), or independent of the other, yet with full intercommunion and exact correspondence in doctrine, discipline, and worship. It is like the Anglican Communion with its 30,000,000 divided into the independent churches of England, Scotland, Ireland, America, Canada, Australia, China, etc. And as these give honor and precedence to the Primate Archbishop of Canterbury so do all the Orthodox churches in a somewhat like sense give honor to the Patriarch of Constantinople. The fifteen independent parts are: the four ancient Patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem; the national churches of Russia, Montenegro, Greece, Servia, and Bulgaria; the ancient Metropolitan Church of Cyprus; the Archbishopric of Mount Sinai; and the three independent Metropolitanates in Austria-Hungary. In America there are people and clergy from nearly all these Orthodox branches. But alas, the political rancor between Slav and Greek have thus far made coöperation between these two elements impossible.

The services of the Eastern Orthodox Church

are sung and read in the living languages understood by the people—Greek, Slavonic, Arabic, Roumanian, numerous Tartar dialects, Japanese, etc., etc.—sometimes even in English. The Bible has never been a closed book. The mighty Russian Church has had for years splendid missions throughout Siberia, in Alaska and Japan, and elsewhere. The Greek Church has done much in philanthropic and educational work throughout the Turkish Empire. The laymen always take a very important part in church organization.

Religious toleration is everywhere allowed, if it does not actively interfere with the national church. But the Orthodox have learned to look askance at Protestant proselytism and Roman propaganda. For American Protestants to try to proselytize the Eastern Orthodox Christians here in America is not only an almost impossible task, but also totally wrong and unchristian.

The ancient Church of the East though trodden down and maimed by centuries of persecution, has a glorious past, is a living church to-day, and has before her a mighty future.

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VIII

LIFE IN THE GREAT CITIES

In this and the three following chapters we will try to localize, and so vivify, what we have described in the previous chapters by portraying some of the typical Greek colonies of America. Let us take first the life of the Greeks in the great cities, and as typical of this, that largest of all the Greek settlements of our country, Chicago.

CHICAGO

Probably the correct estimate of the Greek population of the metropolis of the West is 20,000. The numbers vary in winter and summer with the coming and going of the railroad laborers. Let us quote first from Canoutas' "Greek-American Guide," (pp. 391-392), translating literally.

"Before 1882 there were a small number of Greeks in Chicago. These organized, with some Slavs, the 'Helleno-Slavic Brotherhood,' which later was called the 'Good Deed Brotherhood,' and invited a certain Greek priest, a graduate of a Russian school, to celebrate the Divine Liturgy. After 1882 more Greeks immigrated to Chicago, and by 1891, when their number had reached 100, they organized a society under the name of 'Therapnean Society' [afterwards was called 'Lycurgos'], the object of which was the es-

establishment of a Greek church. Through the efficient work of this society a priest was asked for from Greece, and the Rev. P. Phiampolis came and remained there till 1898, when he went to Boston as pastor of that community. After this there were some other priests appointed, and in 1894 were sent the reverent and learned Archimandrites Leon Pegeas and Ambrosios Mandelares, both graduates of our national university. The first church building of their own was erected in 1898 under the presidency of the k. K. Loumos, 'Holy Trinity,' 1101 Johnson Street. Unhappily, this church was changed from a house of God to a nucleus of strife, wrangles, and legal contests, lasting for almost a decade, because of the jealousy of different parties as to who should be president and vice-president and all the rest of it! Thousands of dollars were wasted in the American courts by the various committees on matters of but transitory importance; often the police were called in to prevent fighting and bloodshed in this church building between those striving for the first places; and frequently the American press published articles on the subject that were not at all complimentary. Happily, order was restored at last in this great Greek colony by the establishment of two more churches, and the division of the whole colony into three sections. The first division or parish attend the old church, which remains under the pastorship of the Rev. Leon Pegeas. The second division or parish, made up of the compatriots living in the southern part of the city, attend the newly built church of St. Constantine (6100 Michigan Avenue), which is under the pastorship of the Rev. Ambrosios Mandelares. The third parish, made up of those in the north and



Young Greeks' Educational Association, Chicago.

northwest part, attend the stately church of The Annunciation, also newly built on LaSalle Avenue, Nos. 1017-1019, which is under a third pastor, at first the Rev. Const. Nicoletopoulos, now the Rev. Charitos Panagopoulos."

In Chicago there are some twenty-odd local societies and a branch of the Pan-Hellenic Union. This city has the largest number of Greek business concerns of any city in America, especially confectioners, fruit stores, and restaurants. There are ten Greek physicians, two dentists, two pharmacies, a Greek bank, several lawyers and two newspapers—a bi-weekly of six pages, *Athena*, and a ten-page weekly, *Star*. A proportion of the Greeks of Chicago, remarkably large considering the short residence of the majority, have become naturalized.

For the rest of the account of the colony in Chicago, I cannot possibly do better than give, with the kind permission of the author, an abridgment of "A Study of the Greeks in Chicago," which appeared in the *American Journal of Sociology* of November, 1909, by Miss Grace Abbott, Director of the League for the Protection of Immigrants, one of the few people in America who have an accurate and sympathetic knowledge of the Greek immigrants. It has also been published in pamphlet form by the League (Series 1, No. 3.)

"Appreciating that its immediate neighborhood was

becoming Hellenic, an investigation of the Greeks in Chicago was made by Hull House¹ in order that with reliable information about their housing conditions, their occupations, their family life, and their ambitions, the resources of the House could be made more useful to its new neighbors. For this purpose, in a preliminary investigation made last summer (1908), 350 Greek residences were visited and 1467 Greeks counted on the schedules. These were not confined to any one neighborhood, but were representative of the city's entire Greek population, the wealthier as well as the poorer. During the winter and spring a Greek-speaking woman was employed by Hull House to do systematic visiting among the Greek families of its neighborhood and among the Greek boys of the downtown district. Upon the information thus secured by Hull House this study is almost entirely based.

"The largest settlement of Chicago Greeks is in the nineteenth ward, north and west of Hull House. Here is a Greek Orthodox Church; a school in which children are taught a little English, some Greek, much of the achievements of Hellas and the obligation that rests on every Greek to rescue Macedonia from the Turks and the Bulgarians; here, too, is the combination of Greek bank, steamship ticket office, notary public, and employment agency; and the coffee houses, where the men drink black coffee, play cards, speculate on the outcome of the next Greek lottery, and in the evening sing to the accompaniment of the Greek

¹ Miss Jane Addams, who kindly furnished a copy of this pamphlet and referred me to its author, wrote me, "A number of Greeks come to Hull House, where they have various clubs and undertakings, and we are quite devoted to them."

bag-pipes or—evidence of their Americanization—listen to the phonograph. On Halsted Street, south of Harrison, almost every store for two blocks has Greek characters on the windows; and recalling one's long forgotten college Greek, one learns that the first coffee house is the 'Café Appollon,' and that their newspaper, *The Hellas*, is published next door. A block west, on Blue Island Avenue one finds the 'Parthenon Barber Shop' and a Greek drug store. If an American were to visit this neighborhood on the night of Good Friday when the stores are draped with purple and black, and watch at midnight the solemn procession of Greek men march down the streets carrying their burning candles and chanting hymns, he would probably feel as though he were no longer in America; but after a moment's reflection he would say that this could be no place but America, for the procession was headed by eight burly Irish-American policemen and along the walks were 'Americans' of Polish, Italian, Russian, Jewish, Lithuanian, and Puritan ancestry watching with mingled reverence and curiosity this celebration of Good Friday; while those who marched were homesick and mourning because 'this was not like the Tripolis.'

"Although the Greeks have scattered much more widely over the entire country than the Italians and most other immigrants, still they are little known or understood. They have suffered both here and in Europe from extravagant praise or unreasonable criticism. Before the Civil War, in the days when the Native American or Know Nothing Party flourished, many good Americans were afraid that the immigrants, who then came principally from Germany and northern Europe, were going to destroy our institutions and

ideals, and there was organized opposition to their admission. Now the fear is that, because the immigrants are coming from southern and eastern Europe, those prophecies of sixty years ago are about to be fulfilled. The average American, expecting every Greek to have the beauty of an Apollo and the ability of a Pericles, and reading only sensational newspaper accounts of some crime he may or may not have committed, concludes that the race has degenerated and constitutes a most undesirable addition to our population. This is manifestly unfair. The Greek immigrant should be accepted for what he is worth in modern society. And we should inquire not only as to his moral standards, his capacity for self-government and his economic value, but, equally important, whether his development in these directions is being promoted or retarded by the treatment he receives in the United States.

"The only way of measuring the morality of a people is by the very low test of their criminality. For this the only statistics available are the records of the courts, police departments, and penal institutions. These need most careful interpretation. Classifications are usually very carelessly made and do not distinguish between American of native and foreign parentage, so that no conclusions can be drawn as to the effect which residence in the United States has upon the conduct of the foreigner. It should also be remembered that the immigrant's offence is too often only his ignorance of the English language, which to an irritated Irish policeman is in itself a crime. Violations of city ordinances through ignorance of sanitary regulations, of the requirement of a license for peddlers, and of similar regulations, cause more ar-

rests than viciousness. The newly arrived foreigner must speak through an interpreter, and a careless translation often gives the court an incorrect idea of what has been said. The testimony of the witnesses against him, and occasionally the charge, are not translated to him, and so he is unable to appreciate the full bearing of the questions asked him, and his chances for acquittal are fewer than the American's. The report of the Commissioner General of Immigration for 1908 shows that 15,323 aliens were detained in various penal and reformatory institutions of the United States. Of this number 196 were Greeks. In the north central group, which includes Illinois and eleven other states, 40 Greeks and 2570 other aliens are reported so detained. These figures undoubtedly do not give the number of alien criminals for the entire year, but they seem incredibly small even for any one time of the year, when it is remembered that they include alien adult and juvenile offenders held in municipal, county, state, and federal institutions. In Chicago those Greeks who go out to work on the railroads from April to November and spend four or five months in idleness in the city, although not counted in the official census, are probably the ones who are found most frequently in the municipal courts, charged with disorderly conduct. The fact that so many of the Greeks are independent peddlers and merchants instead of employees in some large factory is in part some explanation of their difficulties. Hotheaded and independent, they are, like the Irishman, drawn into disputes which often end in serious quarrels. Undoubtedly their criminal record in America is worse now than it will be in the future. The Greek is one of the last to come into this complex population of

ours and the colony as a whole is still ignorant of our language and customs. The young men and boys have been coming in large numbers during the past eight years, and women are following as the men graduate from work on the railroads to the proprietorship of a fruit stand or restaurant. Still a very large proportion of the Greeks are men between the ages of twenty and thirty—the sex and age of the greatest criminality in all nationalities. This very large proportion of men makes the life of the Greek colony entirely different from that of a people who have been coming for the last thirty or forty years. The men who are here alone must live together in large groups, without the restraining influences which come with normal family relationships. Certainly this would account for much of the immorality with which Greek men have been charged. In this respect they are worse than at home, due probably to the demoralizing effect which living in a city's congested district, where invitations to vice are on every side and where there is no counter claim or attraction of a home, always has on men or women. The most hopeful sign is that the Greeks who have been in the country for some time are coming to appreciate this and are trying to make their fellow-countrymen realize the danger which the situation presents.

“Considered from other standpoints, the Greek is a most desirable immigrant. With the political training he has had at home, he should be able to adapt himself quickly to our republican institutions. Industrially he is a positive asset in the United States.

“Because the colony is so largely masculine, large numbers of the men live together, keeping house on some coöperative arrangement, and form what may be

called 'non-family groups' to distinguish them from the ordinary 'family group' in which the wife or daughter does the housekeeping for the family and a lodger or two. Three-fourths, at least, of the laborers and peddlers belong to these non-family groups, while probably nearly the same proportion of the owners of ice cream parlors and restaurant keepers belong to the family groups. This shows very clearly how the system works. Like other foreigners, most of the Greeks must first serve an apprenticeship in the gangs that do the railroad and general construction work for the country. But their apprenticeship is shorter than with most nationalities. A labor agent, who supplies two or three thousand foreigners a season for this sort of work, says that the Greek seldom 'ships out' more than once or twice. In that time he has learned some English and has accumulated enough money to venture on a small commercial enterprise for himself. He becomes a peddler, perhaps later owns a fruit stand and finally an ice cream parlor. By this time he is ready to send for his wife and children, or some Greek woman who becomes his wife, and they are able to live comfortably and happily. During the short time he has been in Chicago the Greek has established his reputation as a shrewd business man. On Halsted Street they are already saying, 'It takes a Greek to beat a Jew.' Historically there is, of course, some reason for this. Mahaffy, an authority on ancient as well as modern Greece, says of the Greeks: 'They are probably as clever a people as can be found in the world, and fit for any mental work whatever. This they have proved, not only by getting into their hands all the trade of the eastern Mediterranean, but by holding their own perfectly

among English merchants in England.' ² That they will become great business and professional men in the United States there can be little doubt. They come, willing to do any kind of hard physical work, but thriftily take advantage of every opportunity for advancement.

"The testimony of those experienced in teaching immigrants is always favorable to the Greeks. The teacher of the 'adult room' of the Jones School, which is just outside the loop in the downtown district, had 81 Greeks enrolled in 1908-09 out of a total of 252. She said of all the different nationalities represented in the room 'I think I have found the Greeks the brightest and quickest to learn.' At Hull House they have been eager and intelligent members of the regular classes and the men have shown ability in the organization and management of large clubs and classes for themselves.

"The patriotism of the Greek is one of his most prominent characteristics and takes very often the exceedingly boastful form usually credited to 'Yankees' in English novels. They are always ready to tell you of the superiority of the Greek soldier over any other, and the men who have been to college in Greece speak of American schools and American scholarship with almost German contempt. A small Greek boy was sure that he won the affection of his Irish school-teacher by showing her pictures of 'the Athens.' Most of them feel it their duty to spread the fame of their noble race wherever possible. Approving of Hull House, they succeeded in convincing the Bulgarians, for the time at least, that it was intended for the Greeks alone, and the first Greek boy who went

² "Rambles and Studies in Greece," p. 23.

through the juvenile court felt that he had added to the glory of the Greek name and dignified that worthy American institution as well. While somewhat exasperating at times, this enthusiastic devotion to their mother country is after all a most desirable characteristic and one which the Anglo-American should readily appreciate.

"Considering their Eastern training and traditions of almost Oriental seclusion, the Greek women adapt themselves very quickly to American customs. A Greek Women's Club has been meeting at Hull House once a week and a Greek Women's Philanthropic Society has been formed there by the more prosperous, who expect to help in various ways the unfortunate members of their colony. This charitable organization is eagerly encouraged by the men, for the Greeks, although extremely shrewd in their business dealings, are at the same time generous. They give liberally to one another in times of sickness or unemployment. On Tag Day for the children's charities of the city the women reaped a good profit in the Greek stores and coffee houses on Halsted Street. When three small Greek children were left without homes, it was not difficult to find Greek families in the neighborhood of Hull House who were willing to receive and care for them temporarily or indefinitely.

"Unlike the Italian women, they do not work outside their own homes or at sweatshop work. Out of 246 Greek women and girls over fifteen who were visited in the investigation, only 5 were found to be at work. This is not alone because the Greek man usually succeeds in business, but because he considers it a disgrace for his wife or his sister to work, and the entire family often suffers that this tradition that 'the

women must not work' may be upheld. An example of this came to the attention of the League for the Protection of Immigrants this spring. A Greek man about twenty-five years old sent his brother-in-law, who was ill with tuberculosis, back to Athens. His sister and her two children, both old enough to attend school, were left in Chicago. The sister was able to work, but this her brother would not consider. Although he had a very small income, he rented a flat for her, paid her bills, and finally with some help from his friends purchased tickets for her and the children to go back home. The woman was not a very good mother or sister, and the man had little affection for her, but he knew that he would have been disgraced in the eyes of the Greek colony if the 'sacred tradition,' as Professor Andreades of the University of Athens calls it, had not been upheld. The women are good housekeepers. The Greek houses are almost uniformly clean and comfortable, and the women and children neatly dressed. Even in non-family groups the houses are often well kept and the food well prepared by the men themselves.

"The non-family group living above barns and feed stores were the only ones found in dangerously unsanitary conditions. The men who live in this way are usually peddlers who keep their horses in the barns. Over one such barn there were fifteen peddlers. They were all unmarried, between 20 and 30 years old. They earned on an average \$10 a week and paid \$30 a month rent for the barn and the rooms above it. The rooms were unfurnished and dirty. The men slept on mattresses on the floor. This was often the condition in which groups of peddlers were found, but there were some exceptions. In one group

twenty-two men lived together. They had rented five of the six apartments in the flat building. Ten of these men were laborers who worked for the Rock Island and received from \$10 to \$12 per week, and eleven were peddlers who estimated their weekly profits at \$9. Each one of the men paid \$4 a week, which went toward the payment of rent, food, and the wages of the man who was cook and general caretaker of the group. With one exception all of these men were under thirty, and they were all unmarried. The flats were kept clean and the men lived comfortably. Often the owner of a restaurant, a fruit store, or a shoe shine parlor furnished his employees board and room. For example, the owner of a restaurant had a nine-room flat where eight waiters, who worked for him and were paid from \$6 to \$10 a week, lived with him. The house was comfortably furnished and clean. All the men were unmarried and between twenty and thirty years of age. In another group were five laborers who paid \$12 a month for a four-room rear house. These young men came from Tripolis. One of them had been here three years and was able to read and write English. The other four were attending night school. The house was clean and gave the general impression of thrift and industry.

"In the non-family groups the Greek boy presents a special problem. The boys often come with some neighbor who passes as their uncle or father and are apprenticed to one of their fellow-countrymen. They work as bootblacks, help around fruit stands, or peddle fruit and vegetables. That many of these boys are worked under a system of peonage there can be little doubt. Some evidence of the existence of this and a few cases where boys have suffered gross phys-

ical abuse from the older men with whom they lived have come to the attention of the League during the past year. And in addition to these very ugly possibilities an investigation of the shoe shine parlors in the Loop District of Chicago showed the danger of their general mode of life. The ages of these boot-blacks range from 13 to 36, the majority being 17. Their hours of work are extremely long. In addition to their board and clothes, the usual wages paid those boys is from \$15 to \$20 a month. An employer who has a large establishment or several small ones, as many of them do, has to provide housing facilities for a number of boys. One man, for example, has eleven rooms—two floors and the basement—for twenty-five boys. The rooms are clean and neatly furnished and the food abundant. Another has eleven rooms for twenty boys, with an old Greek man in charge as cook. This place is not clean. There is no furniture except beds, and a long table in an inside room which serves as a dining room. Here the boys were found one night between half-past nine and ten o'clock. They had just returned from work and were eating their supper of soup and stewed corn. The danger of this life can be readily understood. The boys spend nearly all their waking hours at work. They live, as many of the poor must, near immoral neighborhoods and are easily accessible to men and women who wish to accomplish their ruin. They have no time for regular attendance at evening classes or clubs, no normal home life or relationship. But for the discipline of the bosses, who want them to be ready for work next day, an even larger number would find excitement and relaxation in dangerous amusements. Hard as the lot of these boys is, it is better than that

of an apprentice in Greece. This accounts for the fact that the parents of the boys as well as the boys themselves are satisfied with the terms on which they work, and consider deportation a great hardship. They work for long hours cheerfully, confident that in a short time they will be in a position, not to work fewer hours, but to set up as independent business men for themselves.

"The Greeks, then, upon acquaintance prove to be bright, industrious, and capable men and women. Better than some, and not so well as others, they are meeting the dangerous temptations which come with long hours and unwholesome living conditions. What they become as a result of their American environment should be an American responsibility. The best way to help them and the city is not by the general condemnation which is too often meted out to 'the stranger within our gates,' but by recognizing their ability, industry, and capacity for good citizenship and uniting with them to suppress the vice and exploitations from which they suffer."

This picture of the Greek colony in Chicago will apply in most of its general characteristics and many of its details to New York, where are settled about the same number of compatriots, though they are not quite so concentrated in particular sections of the city. Such general conditions are also the same in the much smaller communities of Philadelphia, in Boston, and in San Francisco. In the latter city there were about 1000 Greeks before the earthquake. After this catastrophe, which destroyed their first church, many more poured in.

IX

IN THE MILL TOWNS

LOWELL

Ramshackle Market Street, Lowell, lined with paintless low blocks in various stages of repair, with the gilded domes of the beautiful Byzantine church off one side of the middle and the factory chimneys towering at the far end—this is the home of the largest colony of Greeks in the United States, outside of New York and Chicago. It is a single Eastern Orthodox parish of 8000 communicants. It is a Greek colony segregated by itself in close quarters, where every shop and coffee house along the street displays Greek signs, and Greek meets Greek except for Irish policeman and capitalist landlord. This account of Lowell will serve as an illustration typical in many of its details of the communities of Greeks in most of our mill towns, especially in New England. Let us keep in mind throughout that the mill hands are, next to the railroad laborers, the lowest class of Greeks in America—lowest, I mean, in environment and opportunity for advancement.

The first Greek immigrants to Lowell came in 1891. At that time practically all Greeks in the country were peddlers; there was probably not one working in a mill. It was the period of the

financial panic, 1892, that marks the date of the beginning of the Greek factory workers. Depression came for the Greek peddling business; two or three peddlers in distress got a chance in the mills of Lowell; they wrote to their friends; and so it was started. The little colony began by working at the lowest kind of mill jobs at \$3 or \$4 a week, as sweepers or doing the heavy work in the dye house, the picker room, etc. After a year some had learned a little English. The overseers saw that the Greeks were steady and sober and kept their jobs. So they asked them if they knew of any other Greeks. By 1894 there were some 125 working in the Lawrence and also the Suffolk Mills of the city. As the Greeks began to flock into Lowell it often happened that one employed was obliged to support three or four unemployed. At first they could find no lodging rooms. Sometimes they were obliged to sleep on the roofs of tenements, without the proprietor knowing it. In 1894 the mills closed down all summer—the poor Greeks would go out into the country and fill their pockets with apples, which with bread was their only fare.

After that summer of 1894 work was good and the colony increased rapidly. At that time were established the first coffee house, a Greek grocery, and a bakery. Many were earning \$6, \$7, \$8 a week then, and so they began to send money to their needy friends in Chicago and New York to come; and money went home to the families in

Greece with the usual effect. Up to this time a sort of padrone system had been in vogue in one or two of the mills. For example, some Greek who had learned English would be paid \$10 by an overseer to furnish a man for a job, and then the Greek would find the man and charge him \$25. The Greek immigrants were too scared to report such exploitation. When the k. Michel Iatros, a Greek of refinement and education who afterwards taught in Lowell schools and was appointed vice-consul for Lowell, first went there, the Greeks told him of this, and he reported it at once to Mr. Nourse, the mill agent. The latter called up the overseer the next day and discharged him and so the gang was broken up. At this time there was only one woman and two young daughters in the colony. By 1895 there were some 300 in the colony.

Let us pause a moment in the march of our history and discuss the rise and conduct of the interracial war of this period, and how the Hellene won. Like the Balkan peninsular and various other sections of Europe and Asia, Lowell, Massachusetts, is the heterogeneous product of a series of migrations. In 1822 some Americans of pure New England stock founded Lowell, and for years was protracted the peaceful Puritan régime. At last came the barbarian invasion known as the Irish; they grasped the reigns of power and have held them ever since. In due time the dark-haired horde of the north swept over the land, and the

French Canadian underbid the just wages of labor. At the present time the 100,000 of Lowell are made up, two-fifths Irish and English, one-fifth French Canadians, 8000 Greeks, several thousand each of Poles, Swedes, Portuguese, and Jews, and also a goodly smattering of Syrians, Armenians, Norwegians, Slavs from Austria-Hungary, etc., etc.—at least 40 nationalities. It is stated that there are in Lowell also a few Americans. Back in those early '90's the sons of Hellas began the third important migration. Their coming made the Irish and the French, who had held down the mill jobs heretofore, mad. The Greeks proved themselves the steadier workmen. From time immemorial Monday and often Tuesday had been held sacred as the drunk days, when an habitual Hibernian or Franco "hang-over" retarded the mill machinery. The Greeks were free from drink and were good for work all the week, and the overseers naturally favored them because of that. This made the French and the Irish madder. From the very beginning these two dominant races attacked and ill-used the new Greek laborers and hounded them from good lodgings. Their attacks grew as the Greek colony grew. At night, when the mills poured out their operatives, the poor, scared Greeks would gather twenty or so together, take the middle of the street and in close formation rush to Market Street, where they scattered to their lodgings like frightened sparrows and dared not stir out till morning.

But one day when a Grecian youngster was attacked, he thrust a jackknife into a Frenchman (ordinary pocket knife, Greeks rarely carry "concealed weapons," reports to the contrary notwithstanding). This Greek was not arrested, and his stand had a most salutary effect. From that moment all a Greek had to do was to put his hand to his back pocket—"He has a knife! a knife!" (I imagine it was pronounced "knoife" or "cou-teau.") The sons of Greece were attacked no longer, and persecution became only indirect. One of the traditions of the community is that one night in Lowell nine stalwart Spartans armed with clubs put to flight an army of several hundred French. The descendants of Pausanias had routed the host of latter day barbarians.

The increasing colony was obliged to segregate itself in Market Street because all other sections of the city refused them access. So there they settled in the tumble-down tenements, whither the owners attracted them, with the usual care of rich landed proprietors for the comfort and sanitary weal of helpless tenants, by patching up—like the patching of powder and rouge—sans decency and sans repair.

In 1895 a society was formed of which the k. Iatros was president, which called the first Greek priest, discharged at that time from the New York community, Kallinikos Delveis. A hired hall was used for the church.

In 1897 came the tidings from home of war



In the Slaughter Houses, Somerville, Mass.

with Turkey. A young Greek (who, by the way, now owns a fine candy store in Lynn and is a student in the Boston University Law School) formed a company, and some 200 or 300 went to Greece. The war was short and they soon came back bringing with them a large number of their fellow countrymen. Through them the name of Lowell became in the Peloponnesus almost as well known as that of Athens. This brought the colony up to the 1000 mark. Next year began an influx of Thessalians, Epirotes, and Macedonians, and the stream of immigration became a river.

For the next three years ensued the characteristic community wrangles, carried sometimes to the courts, over church offices and community mismanagement, only perhaps it was a little more wranglesome than usual. At last, in 1901, when the colony had reached 3000, a building was bought on Lewis Avenue, along which runs one of the mill raceways, and the basement fixed up for a church.

In 1904 the committee tore down this building and began the present edifice, the finest Greek Church in America (except, perhaps, the new Chicago one), costing nearly \$80,000. Directly across the canal stands a beautiful Roman Catholic Church. Here truly meet East and West, two excellent examples of the Byzantine and Gothic fronting each other, the gilded domes and slender spires rising out of the midst of tumble-down ten-

ements, with an American factory raceway rushing between.

Now why did these poor immigrants erect such an elaborate structure at such tremendous cost? At the time the Greek physicians of Lowell thought it foolish and well nigh impossible. But the president, the k. Gouzoules, and the administrative council had method in their madness. If, they argued, we build a truly magnificent church, this will preclude factional division. If we build a cheap imperfect affair like the Boston one, for instance, then when the inevitable quarrels arise, no faction can split off and persuade the people to go worship in a hired hall, nor can they build a second church like this. And so, unlike New York, Boston, and Chicago, since that time—though there must have been factional wrangling—a split has been impossible. Moreover it has proven a financial success. Before the erection of the church, the community funds were running behind; since then all have been enthusiastic over their church and the current expense bills have been paid with a good annual balance. The \$80000 for the building and furnishing the church was collected by voluntary subscriptions, entirely from the members of the Greek colony, except a hundred or so dollars from a few American merchants. Within a year and a half they raised \$30000. One Holy Week it was put up to a meeting of the whole community whether they should gild the domes or no, cost \$3000. Straight-

way they contributed this whole amount at this Good Friday night service. Some \$20000 still remains on the mortgage, which is decreased each year by \$2000 or \$3000 from the ordinary income. The times are not as good now as they were for textile manufactory laborers, and so there is no effort made to raise the balance by extraordinary measures. Nevertheless, at any time, should occasion arise, this would be an easy matter for the entire balance would be less than one week's wages of the whole community of 8000.

The k. George Gouzoules, who runs a ticket—etc.—agency and also a model saloon, and who for the past twelve years, till 1912, has been president of the community is the man who organized the present community and engineered the nerve-racking task of building the church. The priest at that time was the Rev. Nicholas Lazares, who is now pastor of the split-off community in New York. A young architect of Lowell, Henry L. Rourke worked out the designs from Byzantine models, and the excellent mural and also the eikon painting was done by a German artist, who took fifteen months for its execution. The massive mahogany episcopal throne cost \$1000, and the other complete interior furnishings are on a like scale. The basement of the church is fitted out for the Greek school. The church was completed in 1908.

Several years ago the size of the community of

Lowell had reached 10000. At present there are about 8000. One or two thousand of these are women half of whom are unmarried, between the ages of 15 and 21. Then there are several hundred little children. Times have become harder and so there is going on an exodus of Greeks to the West, where they find work either in the vineyards of California or on the railroad lines. May this exodus increase, for there are in Lowell far too many Greeks for their own good, concentrated for the most part more than in any other city of the New World, in one small section of the city.

Here is an approximately complete list of the various professional men, shops, etc., which minister to the wants and wishes of this great colony. For the spiritual wants and wishes there is but one priest at present, the Rev. Conostas Chatzedemetriou—you cannot expect a pastor with 8000 in his flock to be much more than a machine. He lives with his wife and children in a rectory and accrues an income from salary and endless fees of about \$5000 a year. There are 3 Greek physicians—there used to be 6—and there is 1 dentist and 2 drug stores. 2 newspapers, *Patris* and *Anagenesis*, 2 printing offices, 3 ticket agencies, 2 photographers, 1 importing house, 2 cigarette manufactories, several dry goods stores, tailor shops, and shoemakers, 4 restaurants, some 30 groceries, and a wholesale meat-dealer, 6 bakeries, 25 or 30 coffee houses, 1 model saloon (for the other races as well as the temperate Greek, though

no drinks are sold to a drunken man), about 10 confectioners and fruit stores, some fine ones for non-Greek trade, a number of barbers, and a number of shoe shine parlors. Most of these, except the concerns established for American trade, are huddled into the Market Street section. It is interesting to go into a dry goods store and find all the signs and price marks in Greek. There are several farms, each owned jointly by four or five Greeks, and there are a number of farm laborers. Of course the great bulk of the colony work in the mills at various grades of unskilled and skilled labor. The Greeks are well spoken of by the mill agents and overseers, and also by their landlords. The city authorities consider them the most peaceable of all the foreigners.

Now about the housing conditions. They are as good as those provided for other immigrants, or rather as bad. Anyone who is familiar with the wretched tenements of our textile manufacturing cities knows what this is, and ought to know where the blame lies. "Alas!" cry the clean and comfortable well-to-do of "charitable" turn of mind, "what horrible conditions; hotbeds of disease, total disregard of the laws of sanitation, pig pens, etc."—and perhaps some of these good pitying souls own the tenement houses! and doubtless "scientific" investigations are made, and they try to teach the poor pigs how to live. Yet is the fault with the latter animals? True some

Greeks, like other people, are doubtless born pigs and will remain so; but the majority, if pigs at all, are so owing to the conditions under which they are forced to live, and if they were given half a chance and these conditions were removed, they would not be so. The trouble really is that the landlords are *Hogs*. How can one fight tuberculosis when the walls and floors have been saturated with bacteria for fifty years? How can the tenants observe sanitary conditions when there are no water closets? It is easy to talk of cleanliness of apartments when you have your own cook and chambermaid and plumber, but when a man is his own cook and chambermaid and breadwinner too, what time has he for the niceties of house-keeping? A man earning \$6 a week cannot pay much for rent; besides, Greeks would not be accepted in the regular lodging houses. They had to hire their tenement and furnish it with the barest necessities—dishes, tables, beds, chairs, and cook stove. Where there is a woman, they keep clean; but with the majority there is no woman, and the men have to work all day. Where men have to pay \$10 or \$12 a week and support their families in Greece too, they must of necessity club together as many as possible. Of course they do not herd from choice. After a long day's heavy work (in those cases where they do not have one of their number stay out to do the cooking) they rush to a grocery, buy a bit of rice, potatoes, etc., go "home," light the stove, and try to cook. It is

eight o'clock, perhaps, before supper is over, and then their tired bodies must drop into bed. And the poor food that they eat?— But that is no privation; it is as good as they were used to at home. To be sure they might, nay ought, to keep their windows open at night. But with no stoves for *heating*—they often cannot afford that luxury—and in the bitter winter cold of New England, what can you expect of a man brought up in sunny Peloponnesus, where snow is unknown?

Yes, conditions sanitary and otherwise are bad in those ramshackle, germ-steeped tenements of Market Street. Burn them down, O American millionaire, and erect something in keeping with our vaunted American *freedom* and *advanced civilization*. One property owner by expending a very little money could do more than a thousand Greeks to remedy such conditions. And the like, except in those rare instances where the factory corporations themselves display traces of humanity, is the trouble in nearly all our factory towns; and the city governments are bought up and the health boards are afraid to enforce. But then, in the case of the Greeks, they, having been injured by centuries of slavery under the Turk, stand it better than many other nationalities, and being more enterprising than the rest, they quickly better their lot. My point here is that we ought to stop blaming these foreigners for what is not their fault. In other parts of the country, where

the Greeks are not so herded together, they live under very different housing conditions.

However, the wretched state of affairs we have been dilating upon, is not applicable to all the Greeks in Lowell by any means. Many of those who have been there some length of time own their homes, and are able to live like other people. Some few have bought neat houses in the suburbs. Then, too, there are over a thousand families in Lowell, and new families are being formed as fast as possible. As soon as the many Greek girls in Lowell reach the age of 18 or 19 they are married, at the rate of several every week. The Greek housewife keeps the house clean; their rooms compare very favorably with those of other nationalities, American as well as foreign. There were no public baths in Lowell—as there should be in every crowded city—so a public spirited Greek, the k. Spyropoulos, who has been in Lowell twenty years, recently started one for the Greeks over his coffee house, installing up-to-date automatic heaters for his showers. In the summer he averages some 200 a week. They are used by the women at special hours, as well as the men.

For his principal means of recreation, the Greek of Lowell, as in most other Greek colonies of any size, has that purely oriental institution, the coffee house. When these were first established in Lowell, the chief of police objected to the Greek vice-consul, but finally agreed to allow them under suffrance. At the end of six months all ban was

removed, and the police declared them one of the most beneficial institutions in the city. They are to the Greek what in a certain degree the saloon is to the American laborer, *i. e.*, in its social aspects, without the harmfulness of the saloon. It would be a mighty good thing if our vociferous "temperance" societies would spend their tongues and pens in establishing and popularizing American coffee houses instead of frenzied prohibition—at which latter spectacle our Greeks are ever wont to jest. Imagine a room, sometimes shabby, sometimes neat, filled with little tables, about which are seated moustached Greeks, talking, joking, playing cards, sometimes singing, poring over newspapers, and smoking cigarettes and drinking their thick, sweet Turkish coffee, served in tiny cups, or perhaps Moxie or some other soft drink. Here are discussed with relish and vivacity and factional intelligence the politics of the community, Greece, the United States. Here is the typical Greek spirit of comradeship and argument. In some coffee houses in other cities, and especially in the West where idle railroad laborers congregate, there is much gambling, and innocents are fleeced by professionals. But in Lowell there is little rabid gambling, except among a small group, the Mainates, from a particular section of southern Peloponnesus, Maina. These are the only professionals, and they are not at all in favor with the rest of the community, nor do they carry on their trade in the coffee houses, but in private

rooms. There is scarcely any fleecing in Lowell now, for the community is an established Greek city and little underhand work can be done without the rest knowing it. The coffee houses have been accused of breeding idleness, but except for the western railroad laborers, this must be generally speaking, false, for there is hardly another nationality in America which has such a universal majority of steady and shrewd workers.

As for drunkenness, as we have stated before, there is practically none among Greeks. In this they ever adhere to that fundamental maxim of the sages of ancient Greece, "Measure in all things," or "Nothing in excess." I was told that for the past twenty years in Lowell there has been only one arrest of a Greek on the charge of intoxication, and it was not at all certain that that man was drunk. The Greeks, when they can get it, drink beer with their suppers in lieu of the light wines they were always accustomed to at home. The strict enforcement of prohibition or high license laws on Greeks, thereby depriving them of a harmless custom of home, amounts in their case to a barbarous persecution.

A common source of recreation among the married people is for a couple of families to spend the evening together. The Greeks enjoy going to the moving pictures and cheaper theaters and the near-by summer resorts, just like other laboring people.

There is an excellent amateur theatrical troupe

of some twenty members, organized out of the working people six years ago. They give about ten modern Greek plays a year, and you can generally see their posters in Greek decorating the lamp posts and shop windows of Market Street.

Several years ago a military company was organized. Before the Balkan war it numbered about 200. They wear natty khaki uniforms, and drill according to the Greek manual with imitation guns. They have their own drill hall, and in the summer it is a usual Sunday sight to see them marching out to the open country.

Of course there are the usual Greek local societies, made up of the natives of certain Greek or Turkish provinces. They have their own rooms, outside of which are flaunted great Greek signs. But here let us record with satisfaction a turn in this tide: there were 12; at present there are only 6. It is hoped by the leading Greeks that soon there will be none, for it is these that do much to foster factional strife. The reason for this lessening of the number of societies is the Pan-Hellenic Union. This is an excellent example of the good the Union is accomplishing.

As has been the case everywhere else, so in Lowell the Greeks, however poor and wretched, have always taken care of themselves or each other. They are too proud to accept charity. During all the twenty years, except in one instance, the city of Lowell has never paid a cent to help a Greek individual or family, nor to bury a Greek.

The one instance was when a Greek Protestant "missionary" went to the overseer of the poor and got some money ostensibly for his brother's family, all of whom were working at the time!

Instances there have been when some well meaning Protestant churches have tried to proselytize the Orthodox Greeks; but the methods they employed and the display they made over their baptism (!) of one convert so embittered the Greeks that they despised and still despise the name Protestant even more than they did in Greece. There is, however, one Lowell Greek, one of the five or six Protestant "missionaries" in America connected with the Congregationalists, a sweet-souled old man, who, though he rarely makes a convert, has nevertheless made himself respected and beloved by his deeds of real charity in visiting the sick and suffering of his countrymen.

In regard to strikes the Greeks differ from other nationalities. To be sure, in Lowell and elsewhere the Greeks sometimes walk out with, or even without, the other textile employees, but they do it in their own exclusive way. Being thoroughly organized and sufficient unto themselves, they care naught for labor unions nor the I. W. W. For example, during the strike in Lowell in the spring of 1912, the Greeks struck with the rest, but they did it under their own organization and had to be dealt with separately. This fact and their exemplary behavior redounded to their advantage.

The city of Lowell and the commonwealth of Massachusetts have done well by the Greek in the matter of schools. There are two evening schools held in city school buildings, exclusively for Greeks, in session four months of the year. These average 400 scholars and sometimes reach 600. English, history, arithmetic, and other elementary branches are taught. The Greeks prove good scholars and are well behaved. They are considered the most orderly and best evening schools in the city. Attendance is obligatory for minors by state law. No young foreigner between the ages of 14 and 18 (or, if illiterate, 21), can obtain or keep a job in the mills without showing his school card properly marked for attendance. This is an excellent state law and should be adopted by all states where there are a number of immigrants residing.¹ In addition to the

¹ Revised Laws of Massachusetts relating to Public Instruction, enacted 1901, with amendments and additions from 1902 to 1911:—

CHAPTER 514.

EVENING SCHOOLS

SECTION 11. Any town may, and every city or town of ten thousand or more inhabitants shall, maintain annually evening schools for the instruction of persons over fourteen years of age in orthography, reading, writing, the English language and grammar, geography, arithmetic, industrial drawing, both free hand and mechanical, the history of the United States, physiology and hygiene, and good behavior. Such other subjects may be taught in such schools as the school committee consider expedient.

minors, indeed in excess of them, a large number of older Greek men attend these two schools. There are not many Greeks of Lowell naturalized as yet, though they are trying to qualify all the time, and a large number have their first papers.

Then there is the distinctly Greek school of the community, for the little Greek boys and girls, which meets in the basement of the church under two Greek teachers, a man and a woman, and one American, a woman. The attendance is about

EVENING HIGH SCHOOLS

SECTION 12. Every city of fifty thousand or more inhabitants shall maintain annually an evening high school, in which shall be taught such subjects as the school committee thereof consider expedient, if fifty or more residents, fourteen years of age or over, who are competent in the opinion of the school committee to pursue high school studies shall petition in writing for an evening high school and certify that they desire to attend such school.

SECTION 13. The school committee shall, two weeks next before the opening of each term of the evening schools, post in three or more public places of their city or town notice of the location of said schools, the date of the beginning of the term, the evenings of the week on which they shall be kept, such regulations as to attendance as they deem proper, and the provisions of section thirty-five of chapter one hundred and six.

CHAPTER 42.

ILLITERATE MINORS MUST ATTEND EVENING SCHOOLS

SECTION 66. While a public evening school is maintained in the city or town in which any minor resides who is over fourteen years of age and who does not have a certificate signed by the superintendent of schools, or by the

100, and 100 more attend the regular American public schools.

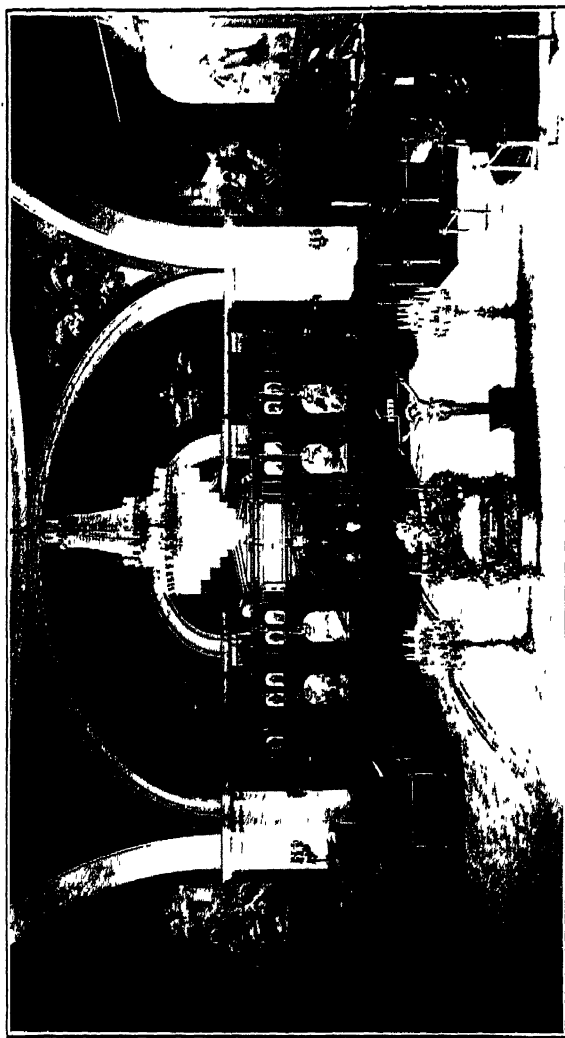
Let us conclude this sketch of Lowell with a description of the interior of the beautiful church, of which the Greeks of the whole country are so justly proud. It is pure Byzantine except for the wall frescoes and the pulpit. You enter through the arched doorway into the porch, where stands the framed Eikons and the candle holder. (The Baptismal font is kept in a closet in the

school committee, or by some person acting under authority thereof, certifying to his ability to read at sight and write legibly simple sentences in the English language, no person shall employ him, and no parent, guardian or custodian shall permit him to be employed unless he is a regular attendant at such evening school or at a day school. . . . Any minor not holding such certificate shall furnish to his employer a record of his school attendance each week while the evening school is in session, and when said record shows unexcused absences from the sessions, his attendance shall be deemed irregular according to this act. Whoever employs a minor in violation of the provisions of this section shall forfeit not more than one hundred dollars for each offence to the use of the evening schools of such city or town. A parent, guardian or custodian who permits a minor under his control to be employed in violation of the provisions of this section shall forfeit not more than twenty dollars to the use of the evening schools of such city or town.

(As amended by chapter 241, Acts of 1911, and chapter 191, 1912)

"Child" or "Minor" shall mean a person under eighteen years of age, except that in regard to the compulsory attendance of illiterate minors at day or evening schools, the word "Minor" shall mean a person under the age of twenty-one years.

basement, and babies are immersed in the school-room. It looks like a great copper cauldron on a standard.) From the inner doors of the porch you advance under the deep gallery for women to the center of the church. There are no seats of course, save a few in the gallery, which is for the women. As you stand under the glistening chandelier which hangs from the center of the broad dome, to the right and left are the short, wide arms of the cruciform structure, and before you the eikonostasis, or solid screen shutting off the sanctuary, or, as the Orthodox call it, the altar. In its midst are the holy doors, on the left the doors of the prothesis or credence, and on the right those of the vesting room. Before the eikonostasis hang the seven silver lamps, on either side are the singers' desks, railed off in brass with the various office books upon them, and behind the left hand desk rises the pulpit—a high one of regular western model. On the other side, under the transept's round arch, is the massive episcopal throne, whereon a Greek bishop has not yet sat, though a Syrian bishop has, I have been told. When the holy doors in the center are swung open, there stands the square Altar or Holy Table on which are the tabernacle and the book of the Holy Gospels, and behind the Altar a great crucifix with the Corpus painted flat. (In the picture shown on the opposite page the crucifix has been carried to the center of the nave and stands beside the representation of the sepulchre of the



Interior Greek Church, Lowell, Mass.

buried Lord, used only on Good Friday and Easter Even. The regular place of the candle stands is before the two central Eikons.)

Let me give a list of the paintings, and then let the reader with the help of the picture imagine this church as best he may. The figures beautifully executed on the eikonastasis are, of course, according to the century-old stereotyped models, although the coloring is not gaudy, as is usual, but of light mural tints. The other paintings are either copies of eastern and western art or the artist's own conceptions. The large Eikons flanking the holy doors are:—to the right as you face the screen, the Christ and His forerunner; to the left His Blessed Mother (Theotokos) and the Holy Trinity. Above the doors is the Last Supper, and on either side the Twelve Apostles. On the holy doors are the two figures of the Annunciation, and on the two side doors archangels. Behind and above the screen in the half dome of the central apse is a beautiful conception of the crowned Theotokos and Child surrounded by angels; and high above, on the arched rear wall, the mitred figures of the three great Patriarchs, S.S. Chrysostom, Basil, and Gregory. In the springing of the dome over the four corner pillars, are represented the four evangelists, and from high aloft, encircling the dome itself, look down the nine orders of angels. Finally the walls of the shallow transepts contain eight tall frescoes, portraying the life of our Lord: "The Nativity,"

"Christ among the Doctors," "The Baptism," "The Agony in Gethsemane," "The Crucifixion," and "The Ascension." Nothing in Eikons or paintings is gaudy, but all is done with exquisite taste and proportion. Truly this house of God, so full of ordered symbolism and pictured teaching, cannot but instil in the Greek reverent thoughts of God and His power and love, and devotion to His Holy Church.²

In Massachusetts, as may be seen by the table, Appendix A, there are, exclusive of Boston, five other colonies in manufacturing cities, numbering over a thousand, and many more numbering into the hundreds. In New Hampshire and Maine also there are large colonies. In all these, conditions are much the same as in Lowell, though nowhere is the colony concentrated nor the organization as perfected.

² Late last year a noteworthy account of this city of many races appeared, "The Record of a City," by George F. Kenngott, Ph.D. (Macmillan, 1912), written in a sympathetic spirit and most valuable to the student of immigration. It came to my hands after I had written this chapter; and it is gratifying to find it in almost entire accord with the facts and conclusions of my Greek informants.

X

THE GREAT WEST

Let us next consider very briefly the life of the western railroad laborers, with sketches of three typical western Greek communities. Their life and low condition in the winter months is somewhat like that of the mill hands, only worse.

RAILROAD GANGS

Throughout the West, the work on the railroad lines is done by Greeks, Bulgarians, Roumanians, Croatians, and also some Italians. Each gang is treated as a racial unit, living in separate cars. The other nationalities sometimes fraternize in the same camp, but the Hellene never. The bosses declare the Greeks to be steady and cheerful. The quarters are freight cars, fitted up with eight or ten bunks, and separate cars for dining room and kitchen. The bunk cars are never crowded and space usually is left in the middle for a table for card playing. In the kitchen car, equipped with its range, ice chest, and lockers, the cook sleeps, and sometimes an interpreter. The camps are on sidings, with ladders raised to the open doorways. Sometimes the cook bakes his bread in an oven built into an embankment or hillside. The men go to and from their work on

"Christ among the Doctors," "The Baptism," "The Agony in Gethsemane," "The Crucifixion," and "The Ascension." Nothing in Eikons or paintings is gaudy, but all is done with exquisite taste and proportion. Truly this house of God, so full of ordered symbolism and pictured teaching, cannot but instil in the Greek reverent thoughts of God and His power and love, and devotion to His Holy Church.²

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hand cars. Thus they live in the warm months of the year, and in the winter months pile into the various cities which dot the great West, all the way from Chicago to the Pacific. The sad result of the idle winter life of the western Greek laborer we mentioned in a previous chapter.

In all these cities where are congregated the Greeks, the coffee houses are in abundance, and in them the idle laborers waste most of their time. Unlike those of Lowell, the western coffee houses are often the haunts of the professional gambler and the professional vampires of all kinds, women as well as men, who fleece and ruin and degrade. Besides the frequent phonographs, these coffee houses often offer the attraction of strolling players and dancing. And the western police gladly tolerate all this, for they squeeze fat bribes from the proprietors. If the police do not get it the lawyers do. Thus the proprietors are often ruined as well as their customers. This, indeed, must seem like home to the Macedonian Greeks and the like, who were brought up under Turkish officials.

There was one instance in South Omaha where the Americans, after a meeting in their city hall arose in a body and drove out the Greeks and destroyed their shops. The direct cause of this was the murder of a policeman, but the matter had been smouldering for some time before because some of the idle railroad laborers had made themselves nuisances. This is the only instance



Greek Railroad Construction Gang.

of such an action against Greeks by an American mob. This South Omaha affair is discussed by Dr. Peter Roberts, International Immigration Secretary of the Y. M. C. A., in "New Immigration," p. 299, (Macmillan, 1912), as follows:

"In South Omaha, one of the most shameful riots ever known took place because of prejudice against the foreigner. A Greek went into the house of a young lady of questionable character, and a policeman, following the man, arrested him without any overt cause whatsoever. The Greek resisted and, in the scuffle which followed, the officer was shot. That was Saturday night. The following Sunday morning as the bells were ringing, calling men to worship, a mob assembled and, under the leadership of disreputable fellows, began storming the Greek quarters, smashing windows, breaking doors, and pursuing the terror-stricken and defenseless Greeks in all directions. On the corner of L Street and 24th Avenue was the firm of Demos Brothers—superior men in every sense of the word, one of them being married to an American girl. This store was several blocks away from the Greek quarter, but on came the raging mob as the surging tide, lashed by gusts of rage and passion. They attacked the store at a time when the white-haired mother of the Demos Brothers sat quietly at the soda fountain. They smashed windows, tore to pieces the soda fountain, strewed on floor and street the contents of windows and cases and left the place, which represented an investment of more than \$7000, a mass of ruins. The brothers and their families fled for life. They had other stores in Omaha, which they immediately gave up, for they knew not how far this

wave of fury, fanaticism, and savagery would sweep, and in a week they found themselves reduced by mob violence in Christian America from the position of prosperous merchants to paupers. . . . Instances of mob violence against the foreigners are also found in the East, and even the South is not exempt. . . .”

Perhaps we can get the best general idea of these western communities by quoting in literal translation the account of three of them from Canoutas’ “Greek American Guide.”

ST. LOUIS

“Of the Central States Missouri entertains the largest number of Greeks after Illinois. There are from 5000 to 6000 of our fellow-countrymen there, often more. The largest Greek centers are St. Louis, Kansas City, and St. Joseph.

“In St. Louis the Greeks who live there permanently number some 2000. In the winter time this number is nearly doubled by the coming of the many laborers from the railway lines. The Greek shops amount to about 200, and consist of candy stores, restaurants, bootblackening establishments, and the inevitable Greek workmen’s centers, the coffee houses and the Greek restaurants, which are on Elm and Walnut Streets. Families, 70-80. Outside of those engaged in Greek shops, they are employed in the factories or the American hotels.

“The Greek community of St. Louis dates from 1905. At first the priests in Chicago took turns coming to celebrate the Divine Liturgy, and then a regular pastor was appointed, coming there from Boston—the Rev. P. Phiampolis. They used and still use for

the Greek church an Episcopal church building. At the end of 1910 the community divided into two parts. On account of dissatisfaction from several causes the greater part left the above church, and, headed by a Greek physician, they formed a community and hired a church building and called as priest the Rev. P. Abramopoulos, who before that was living in Portland, Oregon, without a parish."

SALT LAKE CITY

"About 4000 of our people are in the state of Utah, most of them workmen in the coal and other mines and on the railway lines. The chief center for the Greeks is Salt Lake City, where there is a community of the same name. At present there are some hundred Greek shops there, half of which deal entirely with the Greeks; these are concentrated on 2nd Street S. W., where is the Greek colony, and consist of coffee houses, restaurants, groceries, saloons, barber shops, etc. The rest are entirely for American trade and are restaurants, a few candy stores, and bootblack stands.

"The progress of this colony till lately has been by leaps and bounds. In January, 1905, the resolution was adopted to call a priest and organize a church. On the 21st of April he came, the present priestly head, the Rev. Archimandrite Parthenos Lymperopoulos, appointed by the Holy Synod of Greece. On Palm Sunday the first Liturgy was celebrated in a hired hall. On May 10th they bought in a very central location a lot for the church building. On July 10th the foundation stone was laid, and on October 25th the church edifice, costing about \$10000, was turned over to the community. On the 29th of the same month the Liturgy was celebrated in the newly

built church, which is dedicated to the 'Holy Trinity.' This church is free from all debt, and has been furnished and decorated by the generous subscriptions of the Greeks of the state of Utah, who, outside those mentioned above living at the capital, are all laborers; but laborers industrious and saving, devout and patriotic, eager to contribute their *obol* for the good of the whole community or the national need of the fatherland, whenever asked to do so, whether by their priest, whom all reverence and love, or by those directing the affairs of the community at the time.

"Among the best known of our fellow-countrymen there we will mention the k. Nicholas Stathakos (who did a great deal in the organization of the community and the building of the church), the two brothers the k. k. Leonidas and Evangelos Skleres. The former is very well known in the western states, not only among the Greeks but also among the American business men, as ingenious, active, and daring in enterprises, a contractor for various kinds of labor and an agent for work for many thousand Greek laborers. The latter, who is a lawyer, was engaged formerly with his brother in business transactions and enterprises and now is director of the commercial house called the Italian-Greek Mercantile Company. Recently two Greek newspapers have been started, one, *Light*, by Dr. P. Kassinikos and the k. Joan. Georgiados, and the other, *Progress*, by Georg. Photopoulos. There is a branch there of the Pan-Hellenic Union."

SEATTLE

"In the state of Washington live 6000-8000 Greeks. The majority of these are employed on the railway lines, the rest in the lumber mills, which abound in

this state, or in other work. Wages vary according to the kind of work from \$1.65 to \$2.50 a day, and a few receive less or more. In the winter most of our laborers are concentrated in the cities of Spokane, Seattle, and Tacoma, where they find Greek coffee houses and restaurants.

"In the city of Seattle there dwell in the summer about 1000 Greeks and in the winter time they amount to 2000 or 3000 and often more, from the conflux of the railroad laborers and others from Alaska (where at present some 300-500 work in the mines; formerly there were more). Families in Seattle about 50. The Greek stores are fish markets, restaurants, coffee houses, a few saloons and bootblack stands. Here our fellow-countryman from Andros, the k. K. Pantazes, began his enterprises and has his headquarters as owner and director of many theaters in the various states west of Chicago.

"The first Greeks in Seattle were some sailors, who settled there more than thirty years ago. Of these we will mention the k. G. Chatzetamates from Tseme (Turkey in Europe) and N. Petsas from Spetsai, who are still there. Years ago, before the city had begun to develop, the former, with his brother-in-law, N. Mantsas, bought for a comparatively low price a certain lot (757 Lake View Avenue) on which they built a church; but as they were unable to support a priest, they gave it over, just as the Greeks in Galveston, Texas, had done, to the Russian bishop, who sent a pastor, and after him another, the Rev. M. Andreades, a very learned Greek clergyman, a native of Constantinople, but educated in Russia. Because the Greeks outnumbered the other Orthodox in Seattle, this priest was granted permission to celebrate the

Divine Liturgy in Greek. Nevertheless, later many of our fellow-countrymen there made the resolve to establish a purely Greek church and started a subscription for this purpose.

"There is a benevolent society there under the title of 'Hellenism,' which is doing much good, as we were able to find out in our tour. Also there is another local society called 'Erythrai,' composed of the natives of Krikoukios (near Athens). Recently there was established a Branch of the Pan-Hellenic Union."

XI

THE UNCONGESTED COLONIES

The typical instances of Greek communities we have given thus far have been those of large extent, containing from one to many thousands. In these the Greeks have, perforce, clannishly congregated by themselves, and the majority have little real touch with Americans. This applies to the smaller as well as the larger communities of our factory towns.

There is, however, another and far better type of Greek colony, where the Greeks are both comparatively few in number and the majority are not low class day laborers, but engaged in business. As a result, most of the Greeks in such places prove themselves enterprising business men, gain the respect of their customers and neighbors, and become really assimilated with American life as useful citizens. Such are the communities of the cities of the South and also in other sections of the country.

We will briefly touch on two of these star communities, and describe more at length a third. For the first we will again give Canoutas' account.¹

MINNEAPOLIS

"Founded in 1907 and containing about 500 compatriots, it is, perhaps, the most perfect of the Greek

¹ Pages 389-390.

communities in America. The Greek business concerns in this city, especially the confectionery stores, are among the finest in America, calling forth the praise and admiration of the Americans. The proprietors of these and almost all the Greeks here rejoice in a very excellent reputation. Their small but beautiful church in Byzantine style is one of the finest Greek churches in America. This was completed in April, 1909, as is shown by the inscription on the corner-stone, 'This All-Venerable Temple of the Theotokos, the Piety and Patriotism of the Greeks Erected April, 1909.' It is a noteworthy fact that the University of Minnesota claimed the first piece of land acquired by the Greek community, and brought suit: but an agreement was reached out of court, that our people should for a sum of money transfer their property elsewhere. So they bought another lot and built their church. The pastor of this community since its founding has been the Rev. Archimandrite Kyrillos Vapheiadakes, graduate in Divinity of the National University, a mild and agreeable gentleman, enjoying the greatest veneration from his entire flock."

WASHINGTON, D. C.

This community of about 600 Greeks, which rejoices in the honor of counting among its members those of the Royal Legation of Greece, is, says Canoutas, "One of the most peace loving and progressive in America, showing none of those absurdities which are usually to be seen in some of the other communities and colonies." Some two or three of the Greeks of the cultured class and others, whom I have met, have evinced little

respect for the Greek priests. "A money grasping lot, unspiritual, not missionaries," they have told me. And I fear this is all too just a judgment upon some. But there is one priest whom even the most rabid spoke of with respect, and that is the pastor of the community at the Capitol, the Archimandrite Joachim Alexopoulos.

BIRMINGHAM

The third smaller community we select is Birmingham. This is typical of the Greek colonies of the South. Savannah and Atlanta are just as flourishing and would have done just as well. Now our purpose in these three chapters has been to give a complete and properly proportioned view of Greek life in America. For this purpose the account of Birmingham is as equally important as those of Chicago and Lowell. But it need not be as lengthy as those other two, for the very reason that the praiseworthy condition of the Greeks in Birmingham contains little unusual to the American mind, and little that is peculiarly Greek except the business enterprise. We will state, then, simply the bare facts, which show that an uncongested colony of this intelligent and enterprising race of immigrants, under normal conditions and fair treatment, wins its place as a thoroughly respectable and beneficial adjunct to an American city.

In the city of Birmingham, with its 132000 (in 1900 there were but 38000) dwell about 900

Greeks. Also as members of the community there are 300 more in the city of Ensley eight miles out. The Greek families of Birmingham number 60.

Here is a list of the shops, etc.: 3 wholesale fruit, 1 hotel, 12 high class restaurants and lunch rooms, 34 smaller lunch rooms, 40 fruit stores and stands, 6 confectioneries, 4 billiard and pool rooms, 3 saloons, 10 shoe shine places, 2 bakeries, 1 barber shop, 1 tailor shop and 1 fish market.

The Hotel yclept "Reliance" is a good one of some forty or fifty rooms and restaurant, directly opposite the railroad depot, and patronized by drummers and other Americans. As we mentioned above the establishment in the south of Greek restaurants, well kept, decently provisioned, has relieved (so testify the gastronomically inclined traveling salesmen) a well nigh intolerable condition.

Twenty odd years ago there came to this city, seeking for better opportunities, ten Greeks. They were: Christos Tsempelis or Zebel, Nicholas Kollias, Alex. Kontos, Panaiotis Kontos, Konst. Pantazes, Christos Collias the brothers Kostouros or Costello, and the brothers Papageorgios. All of these immigrants, as well as many another Greek who came afterward, are now prosperous.

Seven of the Birmingham Greeks at the present time have property, real and personal, amounting to over \$40000. Ten more are worth between \$15000 and \$40000. Ten more \$5000 to \$15000.

The rest of the storekeepers, most of whom have settled there in the past five or ten years, make for the most part a good living, as do also their employees.

Unlike the Greeks of most of the colonies that we have described in previous chapters, those of Birmingham do not congregate in one particular section of the city, but they own or rent their houses and lodgings anywhere just like ordinary mortals, and very Americanly comfortable are some of these homes.

In addition to this there is in Birmingham not one single coffee house! nor are there any Greek stores for exclusively Greek trade. They live and buy and sell just like the other Birminghamites.

The Greek church at the corner of 19th Street and C Avenue is a wooden structure but well equipped. It cost \$10000. Of its former pastor, says the "Greek-American Guide," "The Rev. Arch. Kallinikos Kanellas is a very sympathetic and reverend old man of whom it is possible to say that of the Greek clergy in America he is the most—shall we say 'disinterested'? The Greek word is a dandy, *ἀφιλοχρηματότατος*, (literally, 'not loving of riches'). Plutarch used to use that word. The present pastor, the Arch. G. Smyrnakes, is a most learned man, a good linguist, and the author of several books. He came from a monastery of Mt. Athos and has traveled much in the east. In addition to his usual duties he lectures every Sunday evening to his people on various subjects—

religious, historical, hygienic, etc. These lectures are given in the Greek parish house, which consists of the pastor's apartments upstairs, and downstairs a well furnished assembly room, one of the best small halls in the city. Here the regular community meetings are held.

The Birmingham Greek men learn English in the evening schools, and the children attend the public schools.

In the summer of 1909 a few young Greeks suggested the organization of a society for the young men employees of the stores of Greeks. It was thereupon organized, with the name of "Young Greeks' Progressive Society of Birmingham." Its purpose was mutual protection and assistance, better acquaintance, drilling, athletics, etc. In 1911 it included about 150, almost all the young Greek men of the city. And marvelous to relate, all work in perfect harmony! The treasury had then about \$3000 in it, and they were planning to get a gymnasium. This is pretty good for only two years.

The young Greeks of Birmingham enthusiastically enjoy the national and local celebrations, when they can parade with their American brothers. Most of the Greeks who have been in Birmingham over five years are naturalized and take a great interest in politics. They have, of course, a branch of the Pan-Hellenic Union, and are planning a Greek school.

THE SCATTERED INDIVIDUALS

Before closing the chapter with an account of one more community, let us remind the reader of that one other large and important class of Greek colonies, or rather of groups of individuals—we mean those thousands of Greek men scattered everywhere throughout every state in the Union, by ones, twos, tens, or a few more. Such isolated Greeks, though ever remaining devoted sons of Hellas, become, because of their very isolation from their fellow countrymen, quickly assimilated into American life, and are everywhere respected as enterprising business men and good fellows.

A HALF GREEK TOWN

And now let us close our tale of the Greeks in America with a description of that unique settlement of Hellenes at Tarpon Springs, on the shores of the Gulf of Mexico, Florida. Unique it is, not typical, in America. While in many another community we find much that is quaintly Greek, it is ever mingled with its American setting, and oftentimes chilled by an American climate—all breathes of the *immigrant*. At Tarpon Springs you are carried back to the shores of the Mediterranean; you feel yourself in sunny Argolis. There all the quaint customs of Hellas are observed untrammelled; yet there also the Greeks have proved themselves public spirited American citizens.

On the warm shores of the Gulf, in a little town of 4000, is this interesting settlement of 2000

Greeks, one half the total population. It is a colony of sponge fishers. Nearly all the Greeks there are engaged in this. The colony dates from only 1905, when the sponges were first discovered. At once the Greeks hastened hither from all parts of the United States and elsewhere, imagining the chance for fabulous wealth. At first, because of their inexperience in the work and because of the big output and consequent decline in prices, things looked dark, but recently the industry has picked up and all is well again.

The foundationstone of the Greek church was laid with great solemnity on October 10th, 1909, and the community recognized by the state, duly incorporated under the title of "Greek Orthodox Community of Tarpon Springs." The priest in charge is the Rev. Christy Angelopoulos, who though perhaps no great scholar, has proven himself a devoted shepherd, honored by his flock.

When you alight at the railroad station, you are struck by the Greek signs printed along with the English, announcing the time of departing trains. The Greek church, the club house, the really oriental coffee houses with the tables out of doors, the Greek signs on the stores along the streets—all serve to make the visitor feel that a bit of Hellas has been set down in our country. Greek flags float beside our own. Along the quays ride at anchor numbers of queer diving boats, painted in striking colors and constructed on Greek models. In these curious craft the

Greeks put out into the gulf and bring home the sponges. When the storms drive the boats to port, the harbor is a scene of activity, and the tables in front of the coffee houses are thronged with boisterous, jovial men, playing games, smoking water pipes, and drinking coffee.

The Greeks here are highly respected and beloved by their American fellow citizens, with whom they mingle freely. And, as elsewhere, they love to parade with them on Fourth of July and other times.

Let us imagine ourselves there on the Feast of the Epiphany in January, 1912. There is a spectacle like that in the harbor of Syra on this great feast day, but to be seen in its outdoor ceremony nowhere in America except Tarpon Springs. The church is packed. After the celebration of the Divine Liturgy, the priest in full vestments goes to the center of the nave, where stands a vessel of water, which with solemn chant he blesses. 'Tis the commemoration of the Baptism of our Blessed Lord in Jordan, when by the Father and the Holy Ghost were manifested forth His Deity. The parishioners are sprinkled with the holy water, and they drink of it, and fill bottles to take home with which to bring blessings on their houses. The throng passes out of the church and forms the procession, led by the Tarpon Springs Cornet Band. Next comes the priest, and on either side of him (on this particular date) two guests of the community, priests of the Anglican Commu-

ion, the rector of Tarpon Springs, and the Philhellenic rector of the Church of the Redeemer, Brooklyn,³ who has traveled all the way south to participate in this ceremony. Behind them march a couple of Hellenes, bearing the flags of the two lands of the free. The great procession moves down Orange Street to Safford Avenue and then to Tarpon Avenue to the bayou. On either hand the shops and houses are decked with greens and flowers and flags, and the public wharf of the bayou has the finest decorations of any year. Moving close to the edge of the pier, the priest reads the Holy Gospel account of Our Lord's baptism with the singing of hymns, while in his hand he carries a small gutta-percha cross trimmed with silver. Out in the water are boats and in them stand the young Greeks who have been chosen to dive for the cross. . . . Suddenly the band ceases playing and the chanting stops, and the little cross goes flying over the water. There is a great splash as eight divers plunge after it. For twenty minutes they keep diving. At last Stathes Klonares, a "skin diver" of the Mediterranean from Kalymos, Turkey, who has been at the bottom for nearly five minutes, comes up and holds aloft the cross, his face gleaming with triumph and reverence. Amid loud applause and confusion the procession forms again; and, led by the victorious diver with the cross borne high above

³ The Rev. Thomas J. Lacey, Ph.D., to whom I am indebted for most of the materials for this description.

his head, they march back to the church, where the crowd disperses.

That evening you are taken by the hospitable Greeks to the Orpheum Theater, where you witness, to quote the programme, a "Second Representation for the Greek Ecumenical Patriarch of Constantinople by Amateurs, Part I: 'The Herodias,' a Tragic Monologue. Part II: 'Athanasios Diakos,' a National Drama from the Great Greek-Turkish War, in 3 acts. Part III: 'The Scandal of the Community of Vorprassion.'" And the music is furnished by a Greek orchestra of flute, two mandolins, sautour and guitar.

Or perhaps in addition to all the other hospitable entertainment, you were fortunate enough to be invited along with the distinguished guests to the Hellenic-American Political Club, which was entertaining the Pinellas County Commissioners. If so, you heard the following speech, which I quote *verbatim* from the *Tarpon Springs Leader* as a fitting close to this last chapter on the life of the immigrants, showing the Greeks' ideal of American citizenship. It was the address of welcome by the k. George Meindanes, president of the Greek community.

"There are rare but beautiful moments in the life of a man, the moments that remind him of the higher and nobler purposes he is called to accomplish in the long run of a lifetime. This is one of these moments that fills with joy my heart. And it is not only because I have seen the great confluence of the Greeks

celebrating this memorial day, but much more because I see our American fellow-citizens to concur in the observation of this day and share our joy, and because I get an opportunity to voice out the principles on which this club is founded and around which its orbit is delineated.

"To love one's country is the ideal virtue that ennobles a man, and a true patriot finds always occasion to show his patriotic spirit, regardless as to whether his country is in a war or in time of peace. His first and last duty, when the call to the arms comes, is to shed his blood fighting for the just cause of his country. But in time of peace also, patriotism is as much needed for the country as ambition for an individual. For in this century a world-wide and continuous struggle to prevail is going on, not only among the individuals, but even in a higher scale, among the communities, states, and nations, and a citizen's ambitions and aspiring to see the town in which he lives, his state, and his nation, not only thriving and rival to the others, but leading the way to the progress and affluence, must lend a willing hand to its upbuilding and to the judicious management of home affairs. If my memory serves me right, the Athenian, the first lawgiver that history speaks of, had passed in Athens a law decreeing that every citizen of Athens should take part either with one political party or another, and he who remained indifferent was considered dishonest and a traitor. And he was right about it, for any man who lives in a town and takes no interest whatever in the welfare of it, which much depends on its good or bad management of its affairs, is not worthy of living.

"It is true that all of us cannot take part in this management of the political affairs, yet we have a

voice in it through our vote, and we are instrumental in the election of those who look after the public interests. But, gentlemen, the right of suffrage, which all the people all over the civilized world enjoy, sometimes and in some cases resembles a knife given to a kid as a toy thing to play with. It hurts, and it hurts awfully.

"Therefore I think the existence of the political clubs to be indispensable, in order to educate the masses and prevent a gross wrong in the use of the vote. With this object in view this club was established, its principal aim being the education of the masses, and, as I had many a time occasion to say, this club was not established in order to create a faction or oppose any one, but to coöperate in the upbuilding of the town and the state. And no wrongdoer shall find harbor in this club, but he shall be turned willingly over to the proper authorities to be dealt with by the law accordingly.

"It is our earnest desire to see competent men hold their respective offices, and not to discourage them in their noble efforts.

"On behalf of the members of this club, I thank you, gentlemen."

And Solon's scion ceased, and Commissioner S. S. Coachman of Green Springs made fitting answer.

XII

AMERICA'S DUTY

We have finished the tale of the Greek immigrant in America. The two final chapters, telling of the non-immigrant Greeks who have become famous in America, have only an indirect connection with the subject of the immigrant proper, as graphically showing the possibilities in the Greek character under normal conditions. The conditions under which the Greek immigrant is forced to struggle, as we have seen, are anything but normal. Before leaving him, therefore, let us ask and try to answer two important questions: Is this a permanent migration? And, what are we Americans going to do about it?

Do the Greeks stay permanently in America? The statement has been made more than once by immigration experts as well as laymen that they do not stay. There seems to be an idea, found even in United States official quarters that the Greek comes here, makes money, and then goes home, taking his money to Greece forever. Unfortunately for poor Greece, this is absolutely the opposite of the truth. Probably most Greeks do come to America with this purpose, but very few are ever able to accomplish it. The Greek immigrant does not go back, except for visits; he

comes and stays. This is an important statement of fact, and needs to be emphasized for the very reason that it is contrary to the general opinion. One cause of this mistaken opinion is the plain record of immigration statistics, which show a large number of Greeks returning home each year. These figures are perfectly correct; but the point is, such returning Greeks are off for a *visit* only—few of these ever stay in Greece. Then, too, tourists have reported that they frequently run across in Greece Greeks that have returned from America. This also is quite true. But those very Greeks, though perhaps they would not admit it even to themselves, are in Greece only temporarily; inevitably they will come back again to America, and that soon. Pretty surely the same is true of the large majority of those Greeks who went back to fight in the Balkan war.

The emigrant from Greece usually borrows money—a minimum \$100, his passage fare, and the law-required sum for his pocket on landing. Or if he is so unusually lucky as to own this sum, it probably is his whole capital. He reaches the promised land. He works hard to send back what he borrowed and a good deal more to keep those who depend on him at home from starving. All this takes a number of years. At last he has saved up some money, be it a hundred or a thousand dollars. He goes back to Greece and spends most of it. Then, taking his family if he has one, he returns to America. Why does he return?

Simply because (ask any of the thousands of Greeks that have done so) a Greek who has once lived in this country cannot stay satisfied in Greece. Here he has made new acquaintances; there, after a prolonged absence, he finds strangers. He discovers that in Greece his hard-earned money will not enable him to set up any kind of business—business is carried on by the better classes, not the peasant. In Greece no credit is allowed: credit was what enabled him to start and keep running in America. In fact, American business methods will not fit into Greece at all. He finds himself no better off than before he first emigrated, in fact much worse. And so it is that those immigrants who in their disheartenment wish to go home to Greece, cannot; and those who in their first flush of success do go, find it impossible to stay. This fact is all too sadly known in Greece and by the leading Greeks here. And still the homeland Greeks, lured by the garnished romances of our wonderland keep building their air castles and set sail. And still the bitter disillusionments breed either heroes or cynics. Thus far the migration has proven irrevocable. The Greeks are here and here to stay. What are we Americans going to do about it?

The first thing we must do is really to understand this interesting people, and to regard them not as mere immigrants from southeastern Europe, but as a distinct and separate race. It is with this object that this book has been written—to



Graduation Day Greek School, Chicago.

encourage a full, unprejudiced, and sympathetic understanding of our Hellenic fellow citizens. Moreover, it is very important—more so with the Greeks than with most nationalities—to have a good knowledge of the history of their race, mediæval as well as modern; and also of the life in Greece of the immigrants, before they sailed for America. To guide the reader in obtaining this knowledge, I have appended a bibliography (Appendix B), carefully selected (for much inaccurate and unfair has been published about the Greeks). Also I have prepared and hope it will be published shortly a companion volume, giving this essential historical background.

Philanthropically inclined people ask in this way, "What can we do to help the Greek?" This is not, however, the proper question at all. Rather they should ask, "What can we Americans do that the Greek may be given a fair and equal chance to help himself?" For first and foremost it is for Americans, who are true and unselfish Americans, to remove these obstacles which, in this land where all are supposed to be free, impede the Greek's progress. It is for us to cease blaming the foreigner for what is not his fault, but ours. Can America expect the foreigner not to be affected by those faults and failings which are all too common in Americans: lack of idealism and worship of commercialism, laxity in law, laxity in morals, laxity in religion—and that, too, when the foreigner is placed in contact with the worst side

of American life and has little opportunity to appreciate the best side?

Chiefest among all obstacles which impede his progress is the rank prejudice against the foreigner in general, found especially in the half educated and snobbish "middle class" Americans,—and the parents or grandparents of many of these latter were themselves foreign immigrants. "The scum of the earth," "the off-scouring of Europe," are terms of abuse commonly used in speaking of immigrants to-day. With like appellations Americans used to dub the German, the Irish, and the Scandinavian. As a matter of fact, the recent immigrants, just as the earlier ones were, are not the "scum," uncultured though they be, but for the most part the strongest, the bravest, the most enterprising. However, all this belongs to a discussion of immigration in general—and we might go on thus indefinitely.¹

¹ For the sanest and most suggestive treatment of the problem of what to do for and with the immigrant in general, let me refer the reader to the last chapter in the two following books: "Our Slavic Fellow-Citizen," by Prof. Emily G. Balch (New York, 1910), and "The New Immigration," by Peter Roberts, Ph.D. (Macmillan, 1912).

However, let me emphasize again that it is a wrong method to deal with or study the immigrants in *general*. We should learn to distinguish the separate peoples, and treat each by itself, each as a totally distinct social phenomenon, with a distinct historical background, which also should be known. This method is adopted in the "Report of Commission on Eastern Orthodox Churches' Immigrants" of the (Episcopal) Department of New England (1913), which all interested in the immigration problem should read. (See Bibliography, Appendix B, IV.)

We have given various general and specific suggestions in the pages of this book on how we ought to treat our Greek neighbors. Let us by way of final summary emphasize the following four, which every American of the right sort may do his part in fulfilling:—

1. Do your utmost to remove in your community this un-American and un-Christian prejudice against the Greek. Treat him openly yourself as an equal, and thus by your example others will be led to treat him as an equal,—for in very truth the average Greek is the equal of the average American.

2. Honor and express your honor for and seek to preserve that pride of the Greek in the history of his race, the beauty of his language, the customs and traditions of his fatherland, the orthodoxy of his church,—for it is these that have implanted and preserved in him patriotism, aspiration for an education, duty to family, benevolence for the afflicted, courtesy, temperance. To strive to obliterate the ideals of the fatherland that we may turn out an unadulterated “American” is worse than foolish. The right kind of assimilation will certainly not be accomplished, as Professor Balch well expresses it, by the American saying to the foreigner, “We two shall be one, and I will be that one.” Let us rather preserve for this transplanted tree the goodly portion of its native soil, and add to it that which is good in Americanism. The combination will furnish to Ameri-

can citizenship, nay is already furnishing, a very valuable species.

3. Coöperate with the Greek leaders and organizations in all schemes of uplift for the Greeks—the uplift of the Greeks is the *raison d'être* of most Greek organizations. For example, when we give the use of our public school buildings for Greek evening schools—as we always should do—let the leading Greeks of the community decide with us the best courses, methods, and teachers. In sanitary reforms, ask the advice and coöperation of the leaders—and so in all civic reforms. To ignore utterly the regular Greek organization in dealing with matters which affect Greeks, is as unwise and insulting for example, as it is to invite a troop of boy scouts or a fraternal order to participate in a Memorial Day parade and ignore the well drilled Greek military company of the city—a pretty way to foster citizenship. Moreover, the same plan should be followed by the United States and the state governments in planning legislation or reforms that affect the immigrant. Let them take into confidence and act with the advice and coöperation of the national organization of the Greeks (and those of other foreign peoples). Is it not foolish to make long investigations and act on them without the help of those who know the conditions best and are in the position to do the most effective work?

5. Finally, that which really counts most, as it does in all else,—our personal touch of man with

man. Let those Americans who stand for that true ideal of Americanism which the Greek expected to find before he came to our shores—that which is lofty without vanity, free without license, unselfish without discrimination—let such men and women learn to know their Greek neighbors by personal touch and sincere friendship; and, if need arise, by doing for them the good turns, not of “charity” but of friendship. Only so can the Greeks learn to value the ideals of the true American.

XIII

FAMOUS AMERICAN-GREEKS

In these two final chapters we shall tell the stories of a number of Greek boys and men who during the past century came to our country, not as immigrants in the proper sense of the term; were brought up or came to live in entirely American surroundings; and became justly famous in American life, leaving their mark on our nation. These biographical sketches will culminate in that Hellene of the Hellenes and benefactor of America and the world, Michael Anagnos, who became the beloved son-in-law of our great Americans, Dr. Samuel Gridley Howe and Julia Ward Howe.

I give these accounts, which have never before been collected and much of them never published, not only because of their historical interest, but to show how splendidly a Greek may develop if given the proper opportunities. Many of these Greeks had no better start than the average Greek immigrant of the immigration period to America. Thus we Americans may realize what stuff Greeks are made of; and may we not look forward to like attainments by some of our present Greek fellow citizens?

There is a tradition that has it—and I am told that a book has been written to prove it—that Christophoros Kolymvos (or, as we Americans call him, Columbus) was the first Greek that landed in America. Alas, I fear that this tradition is of mythical origin. There was a real Greek, however, in the band of one of the earliest discoverers of our continent, and his name and autograph a friend of mine once ran across in a standard American history, but has been unable to find it again. I doubt not that there were a number of real Greeks early and late in the expeditions that have come to our shores whose names are lost to sight. Greeks are generally to be found, Odysseus-like, where there is any wandering being done. In 1760 a Greek married the daughter of the governor of Costa Rica, and named many places after his native spots. Then in 1767 an interesting migration took place. An uprising in southern Morea was feared by the Turks, so they killed the archbishop and treated other prominent people with utmost severity. An English officer, John Thornbull happened to be in the port of Karoni at the time with his ship. He bought from the authorities for 1200 pilasters the privilege of carrying away a large number of Greeks, whom he took to Florida. These Greeks were Mainates. I have been unable to discover any further traces of this colony. It would be very interesting to learn what became of them and their descendants. On the other corner of the future

United States, coming, I suppose, by the back way of Behring Strait, landed the first governor of Alaska, a Peloponnesian Greek named Eustotias Juanobitos Delaref.

Passing now out of the mists of American antiquity down to the historic times of the 46th year since our Declaration of Independence and the second since the Greek—1822, let us tell the story of that remarkable list of orphans of the terrible and bloody Greek war of Independence (1821-1828). I shall mention nine (there must have been others) whose names, though perhaps now unknown, were none the less worthy. The first two mentioned do not, perhaps, properly belong in this chapter for they returned to Greece; but I will not omit them.

Alexander George Paspatis was born in the island of Chios (or Scio) in 1814. After the fiendish massacre of the population by the Turks in 1822, he was carried with the other captives to Smyrna and exposed in the Turkish slave market for sale. There his own mother, who had miraculously escaped and had wandered alone up and down the coast of Asia Minor, saw him and bought him for the only two pieces of money she had managed to save. Charitable Americans embarked him on a ship and for two years he found a kind home in the family of Marshall P. Wilder in Boston. He fitted in the Mt. Pleasant Preparatory school and in 1831 graduated from Amherst. Never has Amherst had a worthier graduate. He

returned to Europe, took an extended course in medicine at Paris and Pisa, and for years was one of the most distinguished practitioners in Constantinople. Retiring from practice in 1879 he lived in Athens till his death in 1891. The notice in the Amherst obituary record says, "A profound and accurate student, he was an almost unrivalled authority on Byzantine history and archeology and an eminent glossologist. Master of sixteen languages, his literary productions were mostly given to the world in English, French and Greek." Both in Constantinople and Athens he was a member and sometimes founder of many philanthropic societies and institutions. "He, with five other scholars, planted in 1861 the Φιλολογικὸς Ἑλληνικὸς Σύλλογος, a society which is now reckoning its members by the thousands and has planted nearly two hundred schools in the Ottoman Empire and by its literary contributions has acquired a world-wide fame. He was always a devoted member of the Eastern Orthodox Church, and believed that whatever was imperfect therein could be reformed or remedied from within and not from without."

Evangelides was the other war orphan, educated in the United States, that returned. He opened a successful school in his native Syra and brought there the American idea, novel to his compatriots, of the value of real estate, by which he became rich. His neighbors dubbed him the "Greek Yankee." He was, says *Atlantis*, Bryant's Greek

boy. He had a son who was a journalist in New York for many years.¹

Captain George Musalas Colvocoresses, U. S. N., was another survivor of the massacre of Chios. His father, escaping to the Austrian consulate, was able to ransom his family, though George saw his uncle killed and his aged grandmother beaten to death before he reached safety. He, only six years old, with nine other Chiote boys was placed on board an American brig bound for Baltimore. On the voyage he was cared for and taught English by the mate of the brig. On his arrival he appears to have made an especially good impression upon the committee of influential men who interested themselves in these boys, and Gen. Harper procured from President Monroe the promise of a cadetship at West Point for the little lad. Attracted by the accounts in the newspapers, Capt. Alder Partridge, head of a military academy in Norwich, Vermont, took the boy and educated and provided for him. Later he entered the navy, where he served the rest of his life with honor. He sailed in various important naval expeditions all over the world, and in the Civil War commanded the U. S. S. *Supply* and later the *Saratoga*, when he won the repeated thanks of Admiral Dahlgren in general orders and the commendation of the

¹ This information is from Julia Ward Howe's "From the Oak to the Olive." She had known him in America. This book mentions meeting several of these American educated Greeks, and also our famous Philhellenic priest, Dr. Hill.

Secretary of the Navy for his "zeal and good service to the country." In 1865 he was retired with the rank of captain and lived till his death in 1872 with his family in Litchfield, Connecticut.

His son, the present Rear Admiral George Partridge Colvocoresses who kindly furnished me with the information about his father and others, including a copy of biographical sketches about to be published in Greek in the annual *Chronicles of Chios*, has made an eminent record in the Navy. He first saw service for two years in the Civil War as captain's clerk to his father. In the Spanish War he was executive officer of the U. S. S. *Concord* at the battle of Manila Bay. Admiral Dewey appointed him executive officer of his flagship, and it was he who commanded the *Olympia's* battalion in the several ovations that welcomed the hero in New York, Washington, and Boston. Upon promotion to captain he was made commandant of midshipmen in the Naval Academy. After forty-eight years of active service he was retired with the rank of rear admiral.

George Sirian, gunner, U. S. N., a young boy in one of the Greek islands at the outbreak of the Greek revolution, was set adrift in a boat by his mother to escape a band of Turks, while she herself remained to await her fate and attract attention from the child. The boat happened to be picked up by one of our cruisers. The boy entered the navy and became by good conduct a warrant officer.

George Marshall, whose daughter Sirian married, was a Greek who published probably the first manual of naval gunnery used in our service.

Photius Fiske was another war orphan, who became a chaplain in the U. S. Navy. On his death he left a small bequest for the anti-slavery cause, some of which went to aid the family of John Brown.

Athanasius Coloveloni was born near fated Mesolonghi in 1815. In the first year of the war his father and family were slain and the boy, six years old, was rescued and cared for by Capt. Nicholson of the U. S. S. *Ontario*, then cruising in the Mediterranean. He lived the rest of the ninety-two years of his life in Brooklyn, and became one of the most prominent members of the Masonic fraternity, being a lecturer and organizer and a 33rd degree Mason. Like most of the Greeks mentioned in this chapter, he married an American.

Colonel Lucas (Loukas) Miltiades Miller, Member of Congress from Oshkosh, Wisconsin, was born in Laciadia in 1824. He was the son of a Greek chieftain who was killed in the war. Soon after his birth his mother died, and a woman found the baby in an abandoned town shortly after a battle had taken place in its streets. Subsequently she applied to the brave American Philhellene, Col. J. P. Miller, who was fighting in the Greek army, for assistance.² Miller adopted the child, brought

² Mr. Franklin B. Sanborn told me that one day he (Mr.



REAR ADMIRAL COLVOCORESSES, U. S. N.

families, as the Mavrocordato and the Ipsilanti. The k. Zachos was one of the first Hetairists (the Greek secret societies conspiring for freedom), and at the opening of the War of Independence was betrayed and condemned to be beheaded, but by a large bribe managed to escape with his family. He fled to the north of Greece, where he devoted his fortune and life to the holy cause. He fell in an early battle among the mountains of Thessaly, where his little command was resisting a whole army of Turks. Thus were left his wife and the boy Joannes, three years old, and a baby girl. It was the indomitable spirit of the mother that brought the family and a large number of relatives and dependents safely through the years of war, in a country harried by a bloody enemy and a lawless soldiery of her own race. She always carried arms and trained her retainers and encouraged them in the fight. When dangers pressed too heavily on the mainland, she bought a vessel and sought safety among the islands and inlets of the *Ægean*.

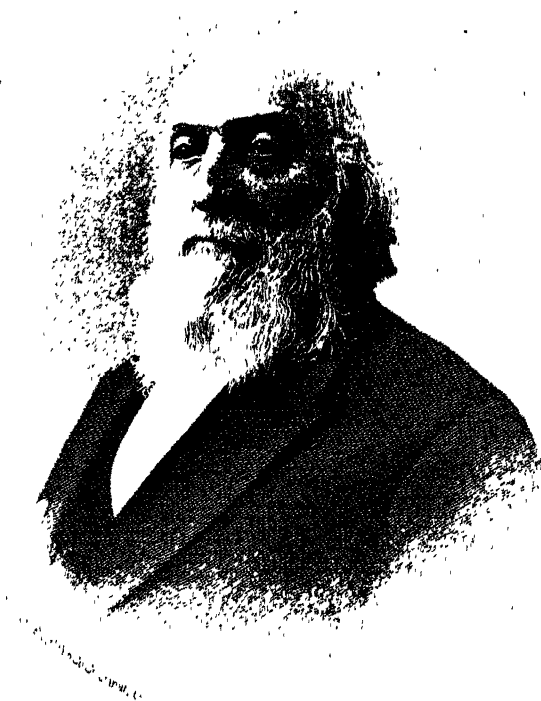
“Many of the interesting incidents of his childhood which Dr. Zachos remembered in his later years and related to his children happened while they were cruising in the *Ægean Sea*. They would stop occasionally at quiet and safe islands for food and water supplies, or for longer stays if the Turks were afar. On one of these occasions the two children were discovered near the camp with short white clubs with which they were striking large white balls down a lit-

the hillside. The horrified nurse discovered that their playthings were the dried and bleached bones of some poor victims of the war. His first recollection of school was a very primitive scene. The school master sat under a large fig tree with a group of small children seated before him in a semi-circle. He had a long, tapering switch with which he kept order and spurred the inattentive ones. The tree was laden with rich ripe figs, and from time to time this luscious fruit would drop in the midst of the little school. Then would ensue a grabbing and scrambling for a few seconds until the prize had disappeared into some eager mouth and order was restored by the long switch of the old pedagogue." ⁴

So passed the boy's life until he was ten years old. Soon after the end of the war his mother married again, Nikolaos Kiliverges, secretary to President Capodistria. Dr. Howe, being brought into contact, in his business of mercy, with the stepfather, advised the kyria Zachos to send her boy to America to be educated, and promised to take care of him. Thus Howe himself brought the boy to America. For three years the mother paid all the expenses, until the extravagant court life of her husband, who became royal treasurer of King Otho, squandered her fortune. For the next two years his American friends paid young Zachos' expenses, and then at the age of fifteen he took upon himself the problem of self support and education, at first, as printer's boy, then at

⁴ Written by Miss Zachos.

the Manual Labor College in Bristol, Pennsylvania, and then at Kenyon College, where he graduated in 1840. For three years and a half he studied medicine at Miami, at which time he was one of the founders of the Beta Theta Pi fraternity. He did not, however, practice his profession, but took up teaching, becoming co-principal of a Young Ladies Academy in Ohio. In 1849 he married Miss Harriet Canfield. They had six children. In 1853 he was invited by Horace Mann to a professorship in Antioch College, Yellow Springs, Ohio. During the Civil War he offered himself for the service of the "Educational Commission of Boston and New York," organized to send men and women to care for and educate the "free men of the South." Next Dr. Zachos was appointed acting surgeon in the U. S. Army and assigned to the multifarious duties of superintendency and command of Paris Island, with a population of six hundred negroes, left by their former masters in greatest destitution. After two years of this work he broke down. He next was installed in the Unitarian pulpit at West Newton, Massachusetts. In 1866 he was appointed professor of rhetoric in the Meadville Theological School in Pennsylvania. Finally, in 1871, at the call of his intimate friend, Peter Cooper, he became curator of the Cooper Union in New York. Here Dr. Zachos passed the last twenty-seven years of his life and found his greatest field of labor and influence. His talent as a lecturer on the public platform



John C. Zachos.

and in the classroom was of marked value to this great institution, and he remained its literary head to the day of his death. One of the most interesting sides of this versatile, scholarly, brilliant, big hearted Greek was his close association with the literary men of New York: Bayard Taylor, William Cullen Bryant, Charles Dana, and many others.

Professor Evangelinos Apostolides Sophocles, LL.D. (I quote all, except what is inserted in parenthesis, from a memoir in the records of the American Academy of Arts and Sciences) "was born in 1804 in the village of Tsangarada in Thessaly on the slope of Mount Pelion. His father's name was Apostolos, and thus he obtained the patronymic Apostolides. The name of Sophocles, by which he has always been known away from home, was given him in his youth by his teacher Gazes as a compliment to his scholarship. He spent his childhood in his Thessalian home. While still a boy he accompanied his uncle to Cairo, where he spent several years in the branch of the Sinaitic monastery of St. Catherine (of which his uncle was Hegumen), visiting also the principal monastery on Mt. Sinai itself. He returned to Thessaly in 1820, where he remained a year at school, chiefly studying Greek classic authors, under the instruction of several teachers of repute, especially Anthimos Gazes, who had been twenty-five years in Vienna. The breaking out of the Greek Revolution in 1821 closed this school, and

Sophocles returned to the monastery of Cairo. After a few years he left the Sinaitic brotherhood on the death of his uncle, and became again a pupil of Gazes at Syra, where he became acquainted with the Rev. Josiah Brewer, a missionary of the American Board of Foreign Missions, who invited him to go to the United States, and by the advice of Gazes the invitation was accepted.

"Sophocles arrived at Boston in 1828 and put himself under the tuition of Mr. Colton of Monson, Massachusetts. In 1829 he entered as freshman at Amherst College, but remained only a part of one year. He afterwards lived at Hartford and New Haven. All his earlier works were published at Hartford, where at one time he taught mathematics. In 1842 he came to Harvard College as tutor in Greek, and remained till 1845. He returned in 1847 to take the same office. Since that time the college apartment in which he died, No. 2 Holworthy, was his only home" (serving as dining room and kitchen the greater part of the time, as well as lodging and study. In 1859 he was made assistant professor of Greek; and in 1860 a new professorship of Ancient, Byzantine, and Modern Greek was created for him, which he continued to fill until his death in 1883. This professorship has since been abolished. He received the honorary degree of A.M. from Yale and Harvard, and that of LL.D. from Western Reserve and Harvard.

(He published a number of grammatical books,

but his great work was the "Greek Lexicon of the Roman and Byzantine Periods from B. C. 146 to A. D. 1100." This tremendous work of 1187 pages gives reference to 500 authors, not including those referred to of earlier periods.

(Countless are the amusing anecdotes told at Harvard of this eccentric, cynical, soft-hearted, monk-like scholar, who seemed to belong to another age: his withering sarcasm in asking questions in the classroom; his total disregard for the usual methods of teaching; his love for children; his devotion to his chickens. These last he kept in a pen within hearing distance of his room. He had a name for each beloved hen or rooster, often the names of his good friends of the élite Cambridge circles. One day Anagnos was dining with him in his room. A hen was heard to cackle, and Sophocles looking at Anagnos observed, "That's Eliza"—named after Mrs. Apthorpe.)

"Professor Sophocles," continues the memoir of the Academy, "was a scholar of extraordinary attainments. His knowledge of the Greek literature in its whole length and breadth could hardly be surpassed, and he had much rare and profound erudition on many points on which western scholarship is most weak. On the other hand he treated the classic philology of Germany with neglect, if not with contempt, and he never learned German so as to read it with facility. But many things which are found in the works of German scholars came to Sophocles independently. He showed

little or no sympathy with the attempts to resuscitate the ancient forms of Greek in the literary language of the new kingdom of Greece; indeed, for this indifference, and for his general lack of interest in the progress of Greece since the Revolution, he was often censured by his fellow countrymen. But much of this, as well as much of his show of indifference to the ordinary calls of humanity, was a part of his habitual cynicism, which was quite as much affected as real. While he refused to take part in the ordinary charities, he was really in his own way one of the most benevolent of men; and it may be doubted whether there was another man in our community whose gifts bore so large a proportion to his personal expenses. Many are the poor who will miss his unostentatious benevolence now that he is gone.

“Though he took little interest in any religious questions, he always remained faithful in name to the Greek Church in which he was born. In later years he renewed his relations with the monks of Mount Sinai; and as his strength failed, he wandered back more and more in his thoughts to the Sacred Mountain. The monastery of St. Catherine was enriched by more than one substantial present by his kindness; and the pious monks offered solemn prayers on Mount Sinai daily for his recovery from his last sickness, and sent him their congratulations by Atlantic cable on his saint’s day. Now that he has left us, we feel that a bond is suddenly broken which connected us with

a world which lies beyond our horizon. Such a phenomenon as Sophocles is indeed rare in our academic circles, and we feel that it was a privilege to have him among us."

Since the war time there have come to our shores a number of Greek gentlemen, who, though all may not be entitled to the distinction of *famous*, yet deserve to be mentioned. Thus before we relate the story of that greatest of American-Hellenes, Michael Anagnos, let us make mention of some of these.

George Constantine, born at Athens, 1833, came to America in 1850, and graduated from Amherst in 1859, and Andover Theological Seminary in 1862. The rest of his life, until his death in 1892, was spent in Athens and Smyrna as a Protestant missionary—a sincere and devoted work in a wrong cause.

Michael Kalopathakes, 1825-1905, came to America and was graduated at the Union Theological Seminary and also took a course in medicine; and then returned to Greece as a Protestant missionary. He was steadfast to his mistaken ideal; and perhaps his steadfastness had a salutary influence upon the Orthodox Church. He helped Dr. Howe during the Cretan War of '66-'68. His son, Demetrius, now at Athens, is an accomplished scholar, graduate of Harvard, Ph.D. of Berlin, correspondent of the *London Times* and the *Nation*.

Professor Andrew C. Zenos, D.D., LL.D., the

present professor of Biblical Theology, McCormick Theological Seminary, Chicago; former professor in Lake Forest University and in Hartford Theological Seminary, born in Constantinople in 1855, is a well known scholar. Among many other works he translated and annotated Socrates, "Ecclesiastical History" for Shaff's "Post Nicene Fathers."

John M. Rodonaki of Smyrna came to America in 1850 and was consul in Boston for twenty-two years. He was a respected merchant and a prominent Mason. He bequeathed most of his estate to the Boston Art Museum.

And we might mention others, more or less well known, who are still living and in America: as Consul-General Botassi, of a Spetzian family famous for its admirals, who came to New York in 1859 and has grown old in the Greek diplomatic service; Theodore B. Ion, D. C. L., former professor of Law in Boston University, writer on international law and Turkish literature; T. T. Timayenis, former teacher and historical writer and translator; Demetra Vaka (Mrs. Kenneth Brown), formerly on the staff of *Atlantis*, author and collaborator with her American husband of the wild and woolly tales, "Haremlik," "The Duke's Price," "In the Shadow of Islam," etc.; Mrs. Julia D. Dragoumis, author of "Tales from a Greek Island," published first in the *Atlantic Monthly*; and Mrs. Seraphim G. Canoutas, scholar, musician, and writer, née Euphrosyné

Paleologos, scion of the house of the last of the Byzantine emperors.

Then there are a number of names we might repeat, dating from 1850 to the present, of that class of wealthy and cultivated Greek gentlemen, directors in New York, Boston, and elsewhere of the great Greek commercial houses: as the world-famed Ralli Brothers,⁵ Choremi and Benaki, Liverrato Brothers, etc. This class of Greeks is found the world over. These gentlemen live like Americans and move in the best American society; and yet they are taking the lead at the present day in the noble work for the protection and uplift of their immigrant fellow countrymen. Of this class, for example, is the k. Sinadinos, president since 1910 of the Pan-Hellenic Union.

⁵ The Ralli were originally natives of Chios. The firm was founded in 1860, and is now supposed to be the largest commercial house in the world. The headquarters are in London. Five years ago they had fifty branches in the United States.

XIV

MICHAEL ANAGNOS

Michael Anagnostópoulos,¹ or as he became known to Americans, Anagnos, was born November 7th, 1837, in a mountain village of Epiros, called Papingo. His father was a hard working peasant, who had lived under the bloody Ali Pasha. We may glimpse the romantic homeland of the Epirote lad from Byron's picture.

"No city's towers pollute the lovely view,
Unseen is Janina, though not remote,
Veiled by the screen of hills; here men are few,
Scanty the hamlet, rare the lonely cot;
But peering down each precipice, the goat
Browseth,—and pensive o'er his scattered flock,
The little shepherd in his white capote
Doth lean his boyish form along the rock,
Or in his cave awaits the tempest's short-lived shock."

True Greek, the boy longed and labored for an education. He began in the little village school and used to pore over his lessons as he tended his father's flocks on the mountain side, or in the evening by the light of a pine torch. As he grew

¹ Compiled entirely from the 155 page *Memoir* of Anagnos, published in 1907, the year after his death, by the Perkins Institution and Massachusetts School for the Blind.

See Frontispiece (Portrait of Anagnos) of our book.

older, to support himself he also taught in his spare hours. His teacher advised him to go to Janina and try for a scholarship in the Zozimaea School. So one day he took his shepherd's stick and his little pack, containing only dry bread, and marched for sixteen hours through rain and storm to the famous Epirote capital. Passing among the first, he was aided by the great teacher Anastasios Sakellarion. As he was too poor to buy text books he used to copy them out by hand. At last his gymnasium course was worked through, and he achieved his longing by entering the University of Athens. Of the struggles at the university writes his Boston sister-in-law, Mrs. Florence Howe Hall, "I have heard him tell the story of four students who lived together at Athens and possessed only one good coat among them, so that they were obliged to take turns in going out. I have always suspected that he was one of the devoted quartette." He worked his way by teaching languages and reading proof. He took his B. A. in philology, and also studied law.²

In 1861 Anagnos joined the staff of the *Ethnophylax* (*National Guard*), the first daily paper of Athens, writing criticisms and translations and then political essays, and was shortly made editor-in-chief at the age of 24. This paper was started

² His friend, Mr. Frank B. Sanborn, in a speech at the Memorial exercises (see "Memoir," page 107), gives a detailed account of his university courses, taken from the actual certificates of the professors: Greek, Latin, history, mathematics, science, philosophy, etc.

to advocate popular rights against the oppressive government of King Otho. Our youthful hero was one of the most active in this opposition, even going so far as to be instrumental in introducing, through General Garibaldi and one of his sons, lodges of Free Masonry by the Scottish Rite as an element in the coming dethronement of the Bavarian monarch. Twice he was put into prison. His ardent share in the bloodless revolution of 1862 Anagnos in his later years spoke of with regret. At the beginning of the Cretan Revolution in 1866 Anagnos enlisted his pen in the cause of the devoted island; but his fellow editors of the *Ethnophylax* disagreed with him, and he resigned.

Then it was that our great American, Dr. Howe, whom as yet Anagnos knew only by his former fame as a Philhellene, came to Greece to help the Cretans, and desiring to find a Greek secretary who should act with him in the work of the relief, was directed to the young ex-editor. He at once engaged him and left him part of the time in charge of the committee's affairs, while he himself visited schools, prisons and hospitals of Europe. As a reason for Dr. Howe's selection of Anagnos, Mr. Sanborn writes, "He had the strong, sincere qualities of the Epirote Greek, brought up in the simplicity of rural life and able to resist the temptations to intrigue and commercialism which beset the Phanariot and Peloponnesian Greek."

When Dr. Howe returned to Boston, he persuaded his Athenian secretary to accompany him

and continue in the work of the Cretan Committee in New England. Finding him well qualified to teach, Dr. Howe gave him the task of teaching Latin and Greek in the Perkins Institution to the few blind pupils who in 1868 had pursued their studies that far; and also made him private tutor of his family. A year or two later he promoted his tutor's wish to become Greek professor in some western American college, writing in a letter of recommendation, "He is capable of filling the post in any of our universities with honor."³

Yet so had the young Greek won the affections of the Howe family that when the time for separation had come Dr. Howe could not part with him, but placed him in a permanent position in the Perkins Institution, and late in 1870 gave him the hand of his daughter, Julia Romana. She, worthy scion of Samuel Gridley and Julia Ward Howe, was "a woman of ideally beautiful character and deeply interested in her father's work for the blind." For fifteen years they spent a happy, though childless life together, till she died in 1886. The last words of Mrs. Anagnos were: "Take care of the little blind children."

After 1870, the increasing years and infirmity of the great founder of the Perkins Institution

³ Prof. Manatt ("Memoir," p. 117), says, "Had Anagnos taken up the work of a Greek chair in this country and applied to it the same broad and inclusive view of education which he brought to bear on his problems at South Boston, I cannot but believe that Greek studies would fare better among us to-day."

for the Blind made it necessary that Mr. Anagnos be placed more and more in general charge of affairs, and so he became intimately familiar with every part of the establishment and its methods and ideals. Thus when Dr. Howe died in 1876, he was the only candidate seriously considered as his successor, "although," says Mr. Sanborn, "there was some question in the minds of some trustees how a native of Turkey and a subject of the Kingdom of Greece would succeed in the whole management of a Bostonian institution so peculiarly dependent on the liberality of the good people of Massachusetts, and particularly of Boston. The result of his administration (which lasted 30 years) soon solved that question. Every branch of the administration had already begun to feel the youthful energy and mature wisdom of the new director." Writes the acting director in his report after Anagnos' death:

"Trained by intimate relations with the great father of the work in this country, Dr. Howe, Mr. Anagnos saw clearly that the methods and principles used by Dr. Howe were in the main correct, and with that complete lack of conceit and entire absence of any sense of his own importance, as great as it was rare and as rare as it was beautiful, he set himself to the task of carrying out the great work his predecessor had left uncompleted, and for three decades has labored faithfully and brought this great work to a state of efficiency that is known and admired on both sides of the Atlantic."

One of his first acts was the promotion of a fund of \$100000 for books for the blind, and the establishment of a printing department; six years later every public library in Massachusetts had been furnished with these books. Seconded by his devoted wife, he founded the kindergarten in Jamaica Plain for little blind children under nine. This beautiful work is his especial monument. Soon another \$100000 endowment was raised, and for many years he was weighed with the handling each year of over half a million dollars. He gave special attention and study to the perfection of the physical training department and to the training of the blind in self-supporting trades and occupations.

In none of the deeds of his life did that tenderness of heart and sympathy for his fellow men that were ever the chief motive forces of his character, appear more conspicuously than in his work for the deaf-blind—a work small in numbers, but in proportion to the completeness of the emancipation, tremendous in achievement. He had become familiar with the famous education by Dr. Howe of Laura Bridgman, Oliver Caswell and others, and in carrying on a like work he attracted the attention of the world in some respects even more than did the cases of his predecessor. The fame of his success in the cases of Helen Keller, Thomas Stringer, Elizabeth Robin, and others of the blind-deaf has gone round the world. I cannot refrain from retelling the story of one case

(the others are equally miraculous) in the words of Mr. Sanborn:

“About sixteen years ago in a hospital in the city of Pittsburgh a pitiful case was brought to light. A little boy, deaf and blind, was sent there for treatment. His parents were too poor to pay for his maintenance in any institution, and a number of appeals were sent to institutions and individuals in his behalf, but without avail. Finally the case was brought to the attention of Mr. Anagnos. In the helpless, almost inanimate little lump of clay that was brought to his doors, he saw the likeness of a human soul, and immediately took measures to bring about its development and unfolding. So the little stranger entered the Kindergarten for the Blind in 1891; a special teacher was provided for him; and the education of Thomas Stringer had begun. The sightless, voiceless, seemingly hopeless little waif of 1891 has now developed into the intelligent, sturdy, fine appearing young man of 1906, who, in his benefactor’s own words, ‘is strong and hale, and who thinks acutely, reasons rationally, judges accurately, acts promptly, and works diligently. He loves truth and uprightness and loathes mendacity and deceitfulness. He appears to be absolutely unselfish and is very grateful to his benefactors. His is a loyal and self-poised soul—affectionate, tender, and brave. He enjoys the tranquillity of innocence and the blessings of the pure in heart. He is honorable, faithful, straightforward, and trustworthy in all his relations. He is not only happy and contented with his environment, but seems to dwell perpetually in the sunlight

of entire confidence in the probity and kindness of his fellow men.'

"The above is a just picture of the results thus far attained in the case of Thomas Stringer, and in the closing sentence the writer unwittingly gave utterance to his own highest praise, for if this deaf-blind boy 'dwells continually in the sunlight of entire confidence in the probity and kindness of his fellow men,' it is because he has known naught but perfect probity and absolute kindness on the part of the man, who, amid the multifarious cares involved in the conduct of a great institution, yet found time to take this stricken waif into his heart and love him!—who found time to be father, guardian, and friend!—and year after year, by voice and pen to plead his cause with a generous public, and so provide for the child's future security when his guardian should have passed from the scene."

Here is the testimony of one blind graduate, Lydia Y. Hayes, on learning of Anagnos' death:

". . . I have always wished for literary ability, but never so much as now, when I desire to express what Mr. Anagnos has been to one graduate of the school. Then multiply that by every life which his life has touched, and you have the result of his influence in the world. His strength comforted our weakness, his firmness overcame our wavering ideas, his power smoothed away our obstacles, his noble unselfishness put to shame our petty differences of opinion, and his untiring devotion led us to do our little as well as we could. . . . Better than all, he taught us to be men and women in our own homes and to the best of our ability."

And here is how his subordinates regarded him (from the report of the acting director):

"The relation of Mr. Anagnos to his associates was in itself a beautiful thing. He asked for no comforts of living that his associates did not enjoy. He demanded of his helpers no greater length of hours or hardships of service than he took upon himself. Each morning he met his teachers at chapel and gave every one a hearty greeting and a cheery smile that lighted up their path throughout the day. He would never have any praise for himself, but how often in these pages and by spoken word has he shown his appreciation of their efforts, and assigned them all the credit for the work done here. And this was genuine! It rang true! And his helpers for the most part did their best, out of interest in their work and the loyalty that he inspired."

One of the last reports of this great educator of the blind closes with the following words:

"Encouraged by the achievements of the past, we take up hopefully the duties of another year, firmly resolved to carry forward this beneficent enterprise until we reach the shining goal at which we aim, namely, the illumination by education of the mind and life of every child whose eyes are closed to the light of day. We are aware that the path of progress which we have chosen to pursue is full of difficulties; but let us keep our faces always towards the sunshine, and the shadows will fall behind us."

Several times Anagnos visited Europe to travel

about and study the institutions for the defective, and to visit his relatives in enslaved Greece and investigate the educational possibilities of its oppressed compatriots. He was present in Paris in 1900 at the International Congress of teachers and friends of the blind in the double capacity of representing his own institution and also commissioned to represent the United States government.

Though he finally became a citizen of his adopted country, yet, just as every other Greek settled in a foreign country, so Anagnos remained to the end intensely interested in the progress of his native land, and made various generous donations to the cause of Greek education, and left a like bequest in his will. The epilogue of one donation of \$25000 deposited in the National Bank of Athens towards the support of schools in his native Papingo reads:

“Having lived for many years in foreign countries, neither in sorrow nor in happiness have I ever forgotten my dear country, but have always, always encouraged her in her progress and toward her happiness. My savings, earned after many years of hard work, I throw on her soil with great joy, in order that it may produce, as I hope, the very best flowers of Greek education and development, which means the civilization of this small corner of Epiros where I first saw the light of day and into whose soul I wish to pour light.”

Moreover Anagnos did his utmost for the cause of his immigrant brethren in America. He moved

freely among the Greeks of the Boston community, frequenting their restaurants and coffee houses, helping many a recent immigrant to get a foothold, contributing freely to the Greek Church in Boston and elsewhere, officiating as chief speaker at the celebration of the Greek Day of Independence. At one time he was the president of the Boston community, and as we mentioned before, he was the founder and president of the National Union of Greeks in the United States, which society, though defunct after his death, was the forerunner of the present Pan-Hellenic Union.

In 1906 Anagnos sailed for Europe, and after visiting Athens, of whose progress he wrote enthusiastically, and being present at the Olympic games, he traveled leisurely through Turkey where he was saddened by the oppression of his people and his course was followed by Turkish spies. He proceeded through Servia and Roumania. There a disease of long standing returned upon him. He underwent an operation, and died under the surgeons' hands at Turn Severin, a frontier town of Roumania, June 29th, 1906. His body was taken to his natal village in Epiros and buried there.

"Roses white and red, with lilies and pale immortelles, clustered lovingly yesterday around the portrait of Michael Anagnos as it stood, taper-lit, in the chancel of the Greek Church at the corner of Kneeland and Tyler Streets"; so writes the *Boston Herald* of July 16th, 1906. "Two hours

were there given by the Greek colony of Boston to the memory of their revered compatriot, and for a considerable portion of that time his praises were spoken in the language which he loved so well. The interior of the church had been heavily draped for the occasion. The symbols of woe were almost forgotten in the presence of many floral offerings, which included wreaths from the Greek Union (Helleniki Kinotis) of which the deceased was president, the St. Peter's Club (Agius Petrius), the Ladies' Greek Society, and the Vassara Union."

And the Lowell *Evening Citizen* of the same date:

"Memorial services were held yesterday in the Greek church for the late Michael Anagnos, president of the Greek Union in America, who died recently in Roumania. These services were held under the auspices of the local Greek community, and George Gouzoules and Dr. Vrahnos, also an officer, delivered addresses. Rev. Fr. Ambrosios Paraschakes conducted the services, which were of an order very curious for our American eyes, but along customary Greek lines. The priest stood in the middle of the church and all the faithful stood around him in a circle, each bearing a lighted taper. Upon a table at his right stood two jars full of wheat, and surmounted with a large floral wreath. The choir stationed beyond the crowd at one end of the church chanted responses to the priest's singing of funeral hymns. At the conclusion of the service the wheat was distributed to those present to

keep in commemoration of the deceased. The wreath which figured in the service will be sent to Mrs. Julia Ward Howe."

The Boston *Evening Herald* of the same date printed a tribute to the great Greek in America by the k. T. T. Timayenis of Boston, part of which is the following:

"... He was the man who taught the Greeks in America to learn and adopt everything that is good in the American character, the only man whom all Greeks revered and implicitly obeyed, the man who did good for the sake of the good, the man who conceived the idea of establishing a Greek school in Boston, the man who expected every Greek to do his duty toward his adopted country—America. We lost our teacher, we lost our guide, we lost our friend, the man on account of whom we all felt proud to be born Greeks. May his example live among my compatriots and may his teachings and life never be forgotten."

The Boston papers all printed notices of Anagnos in terms of unmeasured honor, as did the Greek papers of America and Greece; and countless letters of condolence and respect poured in from institutions and leading instructors of the blind all over America and Europe, and also from the devoted blind graduates of Perkins. The trustees closed their annual report with these words: "America has lost a true son by adoption, Greece a glorious son by birth, the sightless everywhere a father, and humanity a friend."

On October 24th, 1906, in Tremont Temple,

Boston, exercises in memory of the great Greek, were held before a most notable gathering. General Francis Henry Appleton presided. The Rev. Paul Revere Frothingham opened with a prayer; the blind school orchestra played, a choir of blind girls sang a hymn; Mrs. Julia Ward Howe read a poem; and addresses were made by Governor Guild, Mayor Fitzgerald, Mr. Franklin B. Sanborn, Professor J. Irving Manatt, and Bishop Lawrence, and the benediction was given by the Greek priest of Boston, Fr. Nestor Souslides. Here are a few of the words spoken at this meeting:

MR. SANBORN: "I, who have seen many establishments directed by able chiefs, at the head of many subordinates, have never seen one where loyalty to the chief was more marked or longer continued. He held for a whole generation a place in which he was greatly trusted, in which he accomplished grand results, and in which he was true to every trust reposed in him . . . and he silently fulfilled the obligation where many Greeks and many Americans would have spoken in their own justification."

GOVERNOR GUILD: "Whatever he did was done well. It was my high privilege to know him both officially and as a personal friend, to visit and see him in his touching work among the little children, to note the kind word of cheer, the ever ready flow of kindly wit and humor, the encouragement, the almost divine patience with which the little hands were guided till those that sat in darkness gradually began to see at last a great mental light. . . . The name of Michael Anagnos belongs to Greece; the fame of him belongs

to the United States; but his service belongs to humanity!"

PROFESSOR MANATT: "The memory of Dr. Howe binds old Greece to young America: may the memory of Michael Anagnos be a strong bond of sympathy between his sightless pupils here and his young compatriots who sit in deeper darkness over there. . . . It was a unique career of this Greek among barbarians. Greeks have gone round the world and in every commercial center you will find great Greek merchants and bankers; now and then a Greek scholar like Sophocles at Harvard or a man of letters like Bikelas in France; but where, in the whole history of Greece, will you find another Greek who in a foreign land has achieved a career in the service of humanity comparable to the career of Anagnos in America? And what rarer reciprocity of service ever bound two lands together! While we recall ancient worthies, let us not forget this pair of Plutarch's men (Howe and Anagnos) who have dwelt among us in the flesh."

BISHOP LAWRENCE: "We in America are a little jealous, are we not, of the love and loyalty which some of those who come to us show toward their old home and nation? We want them to become fully, and completely, and suddenly, American. Are we right in this? Is it not the fact that a transplanted tree grows better when with it comes a great clod of its native earth to nourish and support it until its roots are thrust into the new soil? Is it not well that immigrants sustain and nourish the memory of their old traditions and home associations, and was it not one of the finer features of Mr. Anagnos that while he gave himself to the work in this land, he so loved his

native people that he, both in his life and death, gave an endowment and education to them and their children? We are richer for his continued association with his people and they are richer for the larger conception of life which he gave them. . . . Who would have thought that the young Greek, born in the valleys of Epiros, educated in the literature of Greek and other languages, saturated with the philosophy of the university, would have become the sympathetic friend of the little blind children of Puritan Massachusetts, the head of a great New England educational institution, and the man to plead successfully with Yankee legislators for aid in his work? It is interesting to us, for we are receiving from eastern Europe thousands upon thousands of people. We are wondering, sometimes with dread, what their influence will be in our American civilization. Granted that the mass of them have not in them the qualities of the Greek Anagnos, nevertheless the fact that he has lived here and done his work gives us hope and confidence that from these other thousands may arise those who will make noble contributions to our American life."

The following poem is from the pen of the acting director, at the time of Anagnos' death, Mr. A. O. Caswell:

"Lift up your faces again, O sorrowing sons of old
Hellas,
Bringing hither your burden of grief to Liberty's
cradle—
Bringing your tribute of praise and love to the son of
Anagnos!

“We who speak in the tongue of Dickens and Milton
and Shakespeare,
Vying with you who speak in the language of Plato
and Homer,
Offer our tribute to him who spake so bravely in both
tongues.
Lift up your faces again, and turn them once more
to the morning!
Leave the valley and shadow and face the glorious
sunrise!
Grieve no more at his death; rejoice at the life of
Anagnos.
Through that life breathed the soul of Greece in the
days of her glory!
Back through the years let us look, and view his long
life’s valiant struggle.
Back through the years see the child, trudging alone
o’er the mountains,
Suffering hunger and cold, freezing and starving the
body
So that the soul might eat and drink at the table of
Wisdom.
See him with body all maimed and hacked by Turk-
ish fanatic,
For that his soul made her boast in that holiest cause,
human freedom!
Once again mark the brave youth his chosen profes-
sion abandon
After the study of years, heedless of promised ad-
vantage,
Scorning the taking of fees at the cost of his soul’s
prostitution;
And, daring with voice and with pen to stand for the
right against tyrants,

See him in prison immuned, branded, disgraced, but
undaunted!

And now on the ocean's broad waste, follow the son
of Anagnos—

His own Athens left far behind, making high place
for another;

Eyes for the sightless to be, and ever their steadfast
defender;

Learning an alien speech, yet to be voice to the
speechless.

Patiently through the long years he wrought with
earnest devotion.

Structures lofty he reared; vastness of treasure he
gathered.

Wisely he managed affairs that nothing be wasted or
squandered;

Little would have for himself, much though of treas-
ure he needed,

All the great plans of his heart to bring to successful
fruition;

Frugally lived all his days so that the youth in his
own land

Easier might find the climb up the steep pathways of
learning.

"Lift up your faces again, O sorrowing sons of old
Hellas!

The soul of Anagnos still lives! His life will go on
through the ages!

Follow the path he has blazed in all of your thinking
and doing.

So shall the glory of Greece again be your glory
forever."

APPENDIX A

TABLE BY STATES AND CITIES OF THE APPROXIMATE NUMBER OF GREEKS IN THE UNITED STATES

BY

SERAPHIM G. CANOUTAS

BY CITIES BY STATES

ALABAMA

Birmingham, Ensley	1200	
Gadsden and Attalla	200	
Mobile	400	
Montgomery	400	
Other places	1300	3500

ARIZONA, scattered,		1000
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ARKANSAS

Little Rock	300	
Helena, Hot Springs, Pine Bluff, Texarkana, etc. ..	700	1000

CALIFORNIA

San Francisco and Oakland	5000	
Los Angeles	1000	
Sacramento	1000	
Other cities and R. R. lines	10000	17000

(Thousands of R. R. laborers in
California and some in vine-
yards and farms)

COLORADO	BY CITIES	BY STATES
Denver	500	
Pueblo	700	
Laborers in mines and R. R. lines	2000	3200
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CONNECTICUT		
Ansonia	300	
Bridgeport	300	
New Britain	200	
Norwich	200	
Stamford	200	
Other places	800	2200
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DELAWARE		
Wilmington	150	150
DISTRICT OF COLUMBIA		
Washington	700	700
FLORIDA		
Tarpon Springs	2000	
Pensacola	500	
Other places	1500	4000
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GEORGIA	BY CITIES	BY STATE
Atlanta	900	
Savannah	500	
Augusta	200	
Brunswick	150	
Other places	1500	3450
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IDAHO		
Scattered laborers (not steady)		3000
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ILLINOIS		
Chicago	20000	
Moline	1000	
Other places	9000	30000
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INDIANA		
Indianapolis	500	
Other places	2000	2500
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IOWA		
Des Moines	300	
Sioux City	500	
Other places	1700	2500
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KANSAS		
Kansas City	300	
Independence	300	
Other places (mostly la- borers)	2000	2600
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KENTUCKY	BY CITIES	BY STATES
Lexington	200	
Louisville	300	
Other places	1000	1500
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LOUISIANA		
New Orleans	700	
Other places	800	1500
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MAINE		
Biddeford	500	
Lewiston	500	
Augusta and Waterville ...	200	
Westbrook and Portland ..	200	
Other places	400	1800
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MARYLAND		
Baltimore	800	
Other places	700	1500
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MASSACHUSETTS		
Boston	3000	
Lowell	8000	
Lynn	2000	
Peabody	1000	
Springfield	500	
Ipswich	500	
Haverhill	2000	
New Bedford	800	
Clinton	500	
Holyoke	500	

	BY CITIES	BY STATE
Worcester	900	
Fitchburg	500	
Brockton	300	
Salem	500	
Other places	10000	31000
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MICHIGAN		
Detroit	1000	
Other places	2000	3000
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MINNESOTA		
Minneapolis	600	
St. Paul	400	
Other places	1000	2000
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MISSISSIPPI		
Scattered		1000
<hr/>		
MISSOURI		
St. Louis	4000	
Kansas City	2000	
Other places	2000	8000
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MONTANA		
Billings	200	
Butte	200	
Great Falls	400	
Other places (laborers) ...	2000	2800
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NEBRASKA	BY CITIES	BY STATES
Omaha and South Omaha ..	1000	
Other places	2000	3000
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NEVADA		
Ely and McGill	1000	
Other places	500	1500
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NEW HAMPSHIRE		
Manchester	3500	
Nashua	2000	
Dover	500	
Other places	2000	8000
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NEW JERSEY		
Newark and Orange	1000	
Other places	1500	2500
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NEW MEXICO		
Scattered		1000
NEW YORK		
New York City with Brook-		
lyn	20000	
Albany	400	
Buffalo	1000	
Schenectady	500	
Yonkers	300	
All other places	10000	32200
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NORTH CAROLINA		BY CITIES	BY STATE
Scattered			2000
NORTH DAKOTA			
Not steady			2000
OHIO			
Cincinnati	500		
Cleveland	500		
Youngstown	500		
Akron	200		
Canton	300		
Toledo	300		
All other places	8000		10300
OKLAHOMA			
Oklahoma City, etc.	1000		1000
OREGON			
Portland	2000		
All other places (laborers)	4000		6000
PENNSYLVANIA			
Philadelphia	2500		
Pittsburg	4000		
Monessen	800		
Reading	600		
Other places	10000		17900

RHODE ISLAND		BY CITIES	BY STATES
Providence	600		
Pawtucket	400		
Other places	300		1300
SOUTH CAROLINA			
Scattered			2000
SOUTH DAKOTA			
Scattered			2000
TENNESSEE			
Memphis	500		
Knoxville	100		
Chattanooga	100		
Nashville	200		
Other places	200		1100
TEXAS			
Scattered			4000
UTAH			
Salt Lake City	2000		
Other places (laborers) ...	2000		4000
VERMONT			500
VIRGINIA			
Norfolk and Newport News	500		
Other places	1500		2000

WASHINGTON	BY CITIES	BY STATES
Seattle	1000	
Tacoma	1000	
Other places (laborers) ..	4000	6000
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WEST VIRGINIA		
Wheeling	500	
Other places	1500	2000
	<hr/>	
WISCONSIN		
Milwaukee	3000	
Sheboygan	500	
Other places	2000	5500
	<hr/>	
WYOMING		4000
ALASKA		300-500

APPENDIX B

BIBLIOGRAPHY

A GUIDE TO FURTHER READING AND STUDY

The five books and three magazine articles in Section III marked with * are written in easy, popular style, and are specially recommended for further light reading. Taken together, they will furnish a good historical background and a knowledge of the life in Greece so necessary for a real appreciation of the Greeks in America. Let me also specially recommend the two short pamphlets and the "Report" in Section IV marked with *.

I. GREEKS IN AMERICA

GREEK-AMERICAN GUIDE AND BUSINESS DIRECTORY FOR 1912, S. G. Canoutas (500 pages), in *Greek* except the Directory, but also valuable to those who do not read Greek for its pictures, and especially for the Directory in English, which gives by states and cities the street addresses of churches, professional and business men, etc., of the Greeks of the whole United States. Price, \$1.00, from Geo. N. Helmis, 158 W. 23rd Street, New York.

Books in Modern Greek of all kinds, grammatical, historical, ecclesiastical, fiction, pocket and other lexicons, histories of the United States, music, pictures, etc., etc., may be ob-

tained from either of the two book stores in New York City, which will send their catalogs on request: "Atlas," 25 Madison Street; "Atlantis," 113-117 W. 31st Street. "Atlantis" publishes an excellent illustrated magazine monthly, in Greek (price per year \$2.00).

The Eastern and Western Review, published monthly by T. T. Timayenis in English, 24 Milk Street, Boston, Massachusetts, always contains something of value about the Greeks (price, \$2.00).

The addresses of the many other papers and periodicals of the Greeks in America may be found in Canoutas' "Guide."

Note: We regret to feel obliged to give a caution about the only book on the Greeks in America except the present one, GREEK IMMIGRATION TO THE UNITED STATES, by H. P. Fairchild, 1911. After painstaking consideration, with expert assistance, of this book and its references I must conclude that it lacks fairness, care and accuracy, except in the chapter "Emigration," which originally appeared as a college thesis in pamphlet form.

II. MODERN GREEK LANGUAGE

MODERN GREEK METHOD, by Rizo-Rangabé (Ginn & Company, 1896) is perhaps the most practical method for studying modern Greek.

MODERN GREEK, by Vincent and Dickson (Macmillan, 1904), is also an excellent method and

contains a very valuable appendix of 54 pages by Sir R. C. Jebb, on the relation of Modern to Classical Greek.

Grammars in Greek, lexicons and other study books may be obtained from the Greek book stores.

III. MEDIÆVAL AND MODERN GREECE AND GREEKS

The following list has been carefully selected with the kind assistance of Professor J. Irving Manatt of Brown, former Consul at Athens, who furnished most of the descriptive notes. Most of these books have been referred to in the preparation of this book, and its companion historical volume to be published later.

Bikelas, Demetrios, SEVEN ESSAYS ON CHRISTIAN GREECE, tr. by the Marquess of Bute (A. Gardiner, London, 1890. \$3.00).

Comprehensive view from beginning of Byzantine Empire to present day from a Greek's standpoint.

Frecman, E. A., the great historian, several of the HISTORICAL ESSAYS, 3rd and 4th Series (Macmillan).

Foord, E. A., THE BYZANTINE EMPIRE, the rear-guard of Europe. (Black, London, 1911.)

Finlay, HISTORY OF GREECE, 146 B. C.-1864 A. D. (7 vols.)

The classical English history of medieval and modern Greece. (The first two volumes have been published in "Everyman's Library.")

*Phillips, W. Alison, WAR OF GREEK INDEPENDENCE. (Scribners, New York, 1897.)

A good short history.

Howe, Dr. Samuel Gridley, AN HISTORICAL SKETCH OF THE GREEK REVOLUTION. (New York, 1828.)

Valuable first-hand story of the holy struggle in which the author had a noble part.

Sanborn, F. B., LIFE OF SAMUEL G. HOWE. (Roberts Brothers.)

First biography of Dr. Howe by his best friend.

Richards, Laura E., LETTERS AND JOURNALS OF SAMUEL GRIDLEY HOWE (2 vols.). (Dana Estes & Company, Boston, 1906.)

Sergeant, Lewis, GREECE IN THE 19TH CENTURY. (T. Fisher Unwin, London, 1897.)

Best work on the subject from a Philhellenic standpoint.

Felton, C. C. (Pres. of Harvard), LECTURES ON ANCIENT AND MODERN GREECE. (Boston, 1867.)

*Tuckerman, Charles K., THE GREEKS OF TO-DAY. (G. P. Putnam's Sons, New York, 1872.)

Still one of the best books on the subject.

*Jebb, Sir R. C., MODERN GREECE. (\$1.75.)

Excellent short sketch.

Mahaffy, RAMBLES AND STUDIES IN GREECE. (\$1.50.)

One of the best books from a classical-modern standpoint.

Quinn, Rev. Don Daniel (Ph.D. University of Athens, a Roman Catholic priest), HELLADIAN

VISTAS. (Yellow Springs, Ohio, 3rd ed., 1910, \$1.25.)

Most sympathetic study of the modern Greeks by one who knows them intimately.

Tozer, Rev. H. F., THE ISLANDS OF THE ÆGEAN. (Oxford, 1890.)

Bent, J. Theodore, THE CYCLADES: LIFE AMONG THE INSULAR GREEKS. (Longmans, London, 1885.)

*Manatt, J. Irving, THE LIVING GREEK; article in *American Review of Reviews*, 11:398.

*Manatt, J. Irving, A CARAVAN OF THE PELOPONNESE, *Chautauquan*, June, 1901.

*Manatt, J. Irving, A CRUISE IN THE ÆGEAN, *Chautauquan*, April, 1901.

Dragoumis, Mrs. Julia D., TALES FROM A GREEK ISLAND. (Houghton, Boston, 1911.)

*Horton, George, IN ARGOLIS.

Fascinating little sketch of Greek life by an ex-consul at Athens, now consul-general at Salonica.

Horton, George, MODERN ATHENS.

A slight but vivid sketch.

Barrows, Samuel J., ISLES AND SHRINES OF GREECE (Boston, 1898.)

An excellent book by a warm friend of the Greeks.

Allinson, F. G. and A. C. E., GREEK LANDS AND LETTERS. (Houghton, 1907.)

A charming book for the classical scholar.

It aims to interpret Greek lands and literature and to steep the literature in local color.

MONOGRAPH on the 100th anniversary of the birth of Samuel Gridley Howe.

MEMORIAL OF MICHAEL ANAGNOS (1837-1906).

A volume with biography, memorial addresses, etc. (Boston, 1907.)

(These last two are obtainable from the Perkins Institution for the Blind, South Boston.)

*Demetrios, George, WHEN I WAS A BOY IN GREECE. (Lothrop, Lee & Shepherd Company, Boston, 1913.)

This was written by a sixteen-year-old Greek Boy in Boston, and is an interesting description of Greek life in Macedonia just before the outbreak of the Balkan War.

IV. THE EASTERN ORTHODOX CHURCH

The following are selected from a descriptive book list published in 1912 by a committee of the American Branch of the Anglican and Eastern Orthodox Churches' Union (consisting of the Bishop Co-adjutor of New Hampshire and the author). The complete list may be obtained from THE YOUNG CHURCHMAN COMPANY, MILWAUKEE, WISCONSIN, who are the American agents, and have agreed to import and keep in stock these books and will furnish them direct or through any bookseller. The complete list is also published in the last book of the following list.

*A STUDY OF THE EASTERN ORTHODOX CHURCH.

By the Rev. T. J. Lacey. New edition, 1912. Cloth, 50 cts; by mail 55 cts; paper, 25 cts; by mail 30 cts. (Gorham, New York.)

A brief account of Orthodox history and characteristics and of Orthodox immigrants in America. This is the book to introduce the subject and to lend to others.

STUDENTS' HISTORY OF THE GREEK CHURCH. By Rev. A. H. Hore. Price, \$2.25; by mail \$2.40.

The best and most unbiased complete history from the Council of Nicea to the present day, including all parts of the Eastern Orthodox communion and also the non-Orthodox Eastern Churches, and the relations with the English Church; also a good introduction on doctrine and worship.

MOTHER OF ALL CHURCHES. By Rev. F. C. Cole. Price, \$1.40; by mail \$1.50.

Vividly covers much ground in a sketchy, popular form. Might (but ought not) take the place of the solid history of Hore for general reading.

THE ORGANIZATION OF THE ORTHODOX EASTERN CHURCHES. By Margaret Dampier. [E. C. A.] Price, 40 cts.; by mail 45 cts.

Contains outlines of the constitution of each of the four Patriarchates and eleven autonomous Eastern Orthodox Churches.

SERVICE BOOK OF THE GRECO-RUSSIAN CHURCH.

Translated by Isabel Hapgood. Price, \$4.00; by mail \$4.25. (Houghton Mifflin.)

The one complete standard translation of all the most important services, arranged for actual use of the Russian Church and invaluable for American readers.

A LITTLE ORTHODOX MANUAL OF PRAYERS OF THE HOLY ORTHODOX CATHOLIC CHURCH. Done into English by F. W. Groves Campbell, LL.D. Price, \$1.00; by mail \$1.10.

The book to carry when attending an Eastern Eucharist. It contains only the Divine Liturgy (Eucharist), with tables and private prayers and offices.*

THE CATECHISM OF THE ORTHODOX EASTERN CHURCH. By Ignatius Moschake, sub-professor of Theology in the University of Athens and Professor in Education. Being the Shorter Edition of 1888. Cloth, 20 cts; by mail 23 cts.

Used in the public schools in Greece.

*HINDRANCES AND PROGRESS IN THE MODERN GREEK CHURCH. A paper by the Very Rev. Const. Gallinicos of the Greek Church in Manchester, England. [A. & E. O. C. U.] Price, 8 cts.; by mail 9 cts.

THE CHURCH AND THE EASTERN EMPIRE. By the

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condition in America, of the 20 different races or branches of races of immigrants in America from southeastern Europe and Asia Minor.

INDEX

INDEX

- Acholyte, 100.
 Agents, 45-46, *see also* Labor and Steamship agents.
 Alaska, 192, 234.
 Altar, 158.
 Anglican Communion:
 Greek's conception of, 114, 120-121.
 size and organization, 121.
 work of American commissions, 240, 244.
 see also Hill.
 America:
 benefited by Greeks, *see* Greeks
 Greeks
 connection with Greece,
 see Philhellenes, War orphans.
 American:
 flag respected, 89, 178.
 history, etc. studied by
 Greeks, 72-73, 77.
 ideals, 74, 78, 189.
 Americans:
 baneful influence, 74, 75-78, 83, 110, 136, 162.
 duty to Greeks (practical hints), xii, 70fn, 128, 137, 149, 152, 155-157, 186-189, 222-223.
 Amusements, 92-93, 150-153, 162, 174.
 Anagnos, Michael, 190, 203, 208-225.
 connection with immigrants, 217-220, 223.
 Ancestry of Greeks, 3, 6.
 Antidoron, 102.
 Archimandrite, 83fn.
 Assimilation, 169, 175, 187, 222-223.
 Athletic clubs, 60, 174.
 Athens, 12, 132.
 Atlanta, 171.
 Atlantis, 67.
Atlantis Illustrated Monthly, 69.
 "Atlantis," publishers and book store, 70-72, 236.
 "Atlas," book store, 71, 236.
 Balkan war, *see* War.
 Balls, *see* Dances
 Band, 93.
 Baptism, 56, 107, 157.
 Baths, 150.
 Beta Theta Pi founder, 200.
 Bible, 11, 76, 77, 120, 122.
 Birmingham, 171-174.
 Bishop, 57-58, 158, *see also* Russian.
 Blind, Anagnos work for, 213-216.
 Books read by Greeks, 70-73.
 Book stores, 70, 71.
 Boot blacks, 38-40, 135-137.
 Boston colony, 25, 26, 54, 61, 66, 68, 76, 137.
 Botassi, Consul-General, 84, 206.
 Boys, 39, 40, 132, 135-137.
 Boy Scouts, 60fn.
 Bread, Eucharistic, 102.

- Business ability, 31, 32, 35, 38, 131, 132, 137, 170.
 notable examples, 33, 35, 37, 41, 166, 172.
- Byron, Lord, 8, 197fn, 208.
- Byzantine:
 architecture, 55, 143, 157-160.
 Empire, insufficient study of, 4, 5.
 Greek lexicon, 203.
see also Church music, Church musical notation, History.
- Calendar, 87.
- California, 42, 61, 146.
- Canada, 16, 27, 56.
- Candles, 100, 109, 111, 127, 158.
- Canon, liturgical, 96-97, 99.
- Canoutas, S. G., xii-xiii, 43, 73, 226.
- Canoutas' *Greek-American Guide* quoted, 43, 52, 123-125, 164-168, 169-170, 173.
- Catechism, 11, 76, 242.
- Characteristics, *see* Greeks.
- Chicago, 123-137.
- Children, 74, 77, 110, 133, 134, 146.
- Chios, 7, 192, 194, 195.
- Christmas, 94, 95.
- Chrismation, 107.
- Church:
 buildings, 55, 126, 143-145, 165-166.
 building interior, 157-160.
 calendar, 87, 93-95.
 music, 102-106.
 musical notation, 104-106.
 organization in America, 53, 56-57.
 pictures *see* Eikons.
 property titles, 57.
- Church—*cont'd.*
 service books, 98fn, 99fn, 100, 158, 242fn.
 services, 93-112.
see also Eastern Orthodox.
 Church, Greek, *see* Eastern Orthodox.
 Church of Greece, 11-12.
- Cigarette manufacturers, 33-34.
- Citizenship in Greece, 9.
- Clergy, 56-58, 83-84, 107-108.
 bishop, need of, 57-58.
 education, 11, 58, 83, 114, 173, 176.
 first sent, 53.
 how regarded by laity, 12, 57-58, 83, 107-108.
 income, 140.
 lecturers of Pan-Hellenic Union, 66.
 number, 83.
 social standing, 11.
 titles, 83fn.
 types, 140, 170, 171, 173, 176.
 unauthorized, 58, 83.
see also Deacons, Monk-priests, Russian.
- Coffee houses, 3, 37, 126, 150, 151, 162, 173, 176, 177.
- Colleges *see* Students.
- Colony, 52.
 best types of, 169-174.
- Coloveloni, A. 196.
- Colvocoresses, Admiral, 195.
- Colvocoresses, Captain, 194-195.
- Communion, Holy, 94, 101, 109, *see also* Liturgy.
- Communities, 52-58.
 best types of 169-174.
- Coney Island, 41.
- Confectioners, 25, 34-36, 61, 170.
- Confession, 94.

- Constantine, G., 205.
 Constantine, King of Greece, 92.
 Cooper Union, 200.
 Corimilas, Minister, 65, 84.
 Costa Rica, 191.
 Cotton merchants, 54fn.
 Creed, 101, 117.
 Crete, 10, 210.
 Criminality, 10, 128-130, 147, 162.
 Cross, diving for, 178.
 Crucifix, 158.
 Currant industry in Greece, 17, 18, 34.
 Czar of Russia, 53, 54fn.
- Dances, 36, 61, 92, 93, 97, 162.
 Deacons, 80, 101fn.
 Delaref, E. J., 192.
 Dentists, 80.
 Diplomatic service, 13, 84.
 Disease, 43-44, 148.
 care of sick, 59, 60-61, 64, 133, 134.
 Distribution of Greeks
 in America, 30, 51, 175, 226-234.
 in the world, 12, 13.
 Divorce, 110.
 Dowry, 59.
- Easter, 96-97.
 Earthquake sufferers, 60, 66.
Eastern and Western Review, 70, 236.
 Eastern Orthodox Church:
 branches, 121.
 bibliography, 240-244.
 Catholic, not Roman, 113, 119.
 distribution, 121, 122, 244-245.
 doctrines, 116, 117, 119, 120.
- Eastern Church—*cont'd.*
 erroneous ideas concern-
 ing, 113.
 historical importance, 4, 5,
 6, 7, 77, 115, 116.
 history, 113-122.
 organization, 118, 121, 122.
 rites and ceremonies, 93-
 112, *see also* special
 titles.
 services in vernacular, 122.
 size, 113.
 see also, Anglican, Church,
 Clergy, Eikons, Lay-
 men, Missions, Ortho-
 doxy of Greeks, Protes-
 tant proselytism, Ro-
 man propaganda, Re-
 ligion (personal), Re-
 ligious toleration, Rus-
 sian.
- Education in Greece:
 before 1800, 3-7.
 1800-1837, 7, 8, 119.
 1837-1913, 9-12.
- Education in America:
 immigrants, 30, 40, 50, 71,
 72, 78, 132.
 in Greek history, 3.
 in religion, 76, 77, 78.
 non-immigrants, 91fn, 205-
 207.
 professional men, 73, 78-
 80.
 students, 80-82.
 see also Clergy, Scholars,
 Schools.
- Eikons, 70, 100, 106-107, 111,
 157, 159.
 Eikonastasis, 158, 159.
- Emigration:
 causes, 17-24.
 sources, 15, 16fn-17fn, 18-
 19, 61-62.
- Employment agencies, *see*
 labor agents.
- Epiphany, 94, 177.

- Epirotes, 210.
 Episcopal, *see* Anglican.
 Epistle, 100.
 Eucharist, Holy, *see* Liturgy.
 European Powers, 8, 9, 10.
 Evangelides, 193-194.
- Factional strife, *see* Greeks.
 Factory hands, *see* Mill hands.
 Families, 73-75, *see also* Greeks, family sacred duty, Women.
 Famous American-Greeks, 66, 190-207.
 Farmers, 12, 42, 147.
 Fasts, 93, 94.
 Festivals, 93-97, 177-179.
Filioque, 117.
 Financiers, 12-13, 33.
 Fisheries, 41.
 Fiske, P., 196.
 Florida, early colony in, 191.
 Florida, *see* Tarpon Springs.
 Florists, 25-26, 36, 61.
 Fruiters, 25-26, 34-36.
 Fruit industry benefited, 36.
 Funerals, 111-112, 218-219.
- Galveston, 54fn.
 Gambling, 44, 151, 152, 162.
 George, King of Greece, 9.
 George, Prince of Greece, 53.
 Girls, 75, 150.
 Good Friday, 94, 95-96, 127.
 Gospel Book, 96, 100, 109, 158.
 Greece, Modern:
 business methods, 184.
 economic depressions, 17-19.
 enslaved, 11, 16-17fn, 18, 19, 22-23, 92.
 population, 12.
- Greece, Modern—*cont'd.*
 progress, 9.
 rural conditions, 12.
 see also Athens, History, Schools.
 Greek Church, *see* Church of Greece, Eastern Orthodox Church.
 Greek, modern language, 3, 69, 77, 78, 92, 204, 236-237.
 Greeks:
 abuse by Americans, 128, 141, 147-149, 152, 162-164, 186.
 beneficial to United States, 36, 37, 130, 132, 171, 175, 187, 223.
 clannishness, 31, 169.
 disillusionment, 19-21, 45, 78, 79, 184.
 factional strife, 58, 64, 68, 124, 144, 170.
 family, sacred duty, 32, 46-47, 133-134.
 historical pride, 3, 4, 6, 132-133.
 non-immigrant class, 65, 66, 205-207.
 number in America, 15, 51 226-234.
 see also Ancestry, Amusements, Business ability, Distribution, Education, Famous American-Greeks, Intellectual superiority, Orthodoxy, Patriotism, Philanthropy, Political ideals, Religion (personal), Temptations.
- Greek Students Association, 81-82.
- Hill, Rev. J. H. 8, 194fn.
 History, Greek:
 4000 B. C.—330 A. D. 3, 4,

- History, Greek—*cont'd.*
 330-1453, 4-6.
 1453-1821, 6-7.
 1821-1913, 7-13.
 American's connection
 with, *see* Philhellenes,
 War orphans.
 bibliography, 237-245.
 ecclesiastical, 4-6, 113-121.
 importance of knowledge
 of xii, 3, 4-6, 13, 185.
 mediæval misunderstood,
 4-5.
 Holy Synod, 11, 57fn, 83.
 Holy Week, 95.
 Hotel employees, 40-41.
 Hotels, 37, 172.
 Housing conditions:
 boot black boys, 135-137.
 early immigrants, 26, 139.
 families, 75, 134, 148, 150.
 great cities, 20, 134-137.
 in Greece, 12, 20.
 landlords, 142, 147-149.
 mill towns, 142, 147-150.
 uncongested colonies, 173.
 Howe, Julia Ward, 190,
 194fn, 211 220, 221.
 Howe, Samuel Gridley, 8,
 190, 197fn, 199, 210-212,
 222.
 Hull House, 126, 132.
 Hymns, translations, 96, 97,
 99, 112, 243-244.
 Icon, *see* Eikon.
 Ideals, *see*, American,
 Greeks.
 Immigration, general prob-
 lem, xi, xii, 186.
 books recommended,
 160fn, 186fn.
 criminality, 128, 129.
 school laws, 155-157.
 Immigration, Greek; 15-17.
 before 1882, 15, 25.
 1882-1891, 25-28.
 Immigration, Greek—*cont'd.*
 1891-1913, 29-31.
 higher class 78, 79.
 permanent migration, 182-
 184.
 table of statistics, 17fn.
 Importers, 34.
 Imports from Greece, 34.
 Independence Day, 87-92,
 218.
 Intellectual superiority:
 immigrants, 11, 40, 71-72,
 132, *see also* Profes-
 sional men, Students.
 non-immigrants, 91fn, 205-
 207, *see also* Scholars.
 Ion, T. B., 65, 206.
 Kalopathakes, M., 205.
 Klephts, 6, 93.
 Labor agents, 27, 45-46, 49-
 50, 126, 131, 140, 166.
 Lamb, 93, 97.
 Lawyers, 73, 79.
 Laymen, 122.
 Lent, 93-94.
 Libraries, 70fn.
 Literature, *see* Books.
 Liturgy, The Divine, 98-102.
 Lowell, 138-160.
 Lumbermen, 44.
 Mainates, 151, 191.
 Maine woods, 28.
 Marriage, 74-75, 110, *see*
 also Weddings.
 Masons, Free, 196, 206, 210.
 Mass, *see* Liturgy.
 Mercantile houses, 12-13, 33.
 Mesolonghi, 8.
 Metropolitan of Athens, 11,
 57.
 Military organizations, 60,
 153.
 Miller, L. M., 196-197.
 Miller, J. P., 196, 197fn.

- Mill hands, 44-46, 138-160.
 Mill towns, 160.
 Miners, 44.
 Minneapolis, 169-170.
 Missionaries, *see* Hill, and
 Protestant proselytism.
 Missions, Orthodox, 115, 122.
 Monasteries, 12, 173, 201,
 204.
 Monk-priests, 83.
 Monroe, President, 8.
 Music:
 church, 100, 102-106.
 church notation, 104-106.
 instrumental, 93, 103, 109,
 126-127, 179.
 National Anthem, 90-91.
 National Union of Greeks,
 63.
 Naturalization, 62, 125, 157,
 174.
 Naval officers, 194-196.
 New Orleans, 54fn.
 Newspapers, 10, 21, 67-70.
 New York Colony, 25, 26, 35,
 36, 53, 54, 55, 60, 61-62,
 68, 76, 137.
 Occupations, 32-51.
 Orthodox Eastern Church,
 see Eastern Orthodox.
 Orthodoxy, of Greeks, 12,
 18, 53-4, 65, 77.
 Otho, King of Greece, 9,
 210.
 Pan-Hellenic Union, 63-67,
 88, 89, 153.
Panhellenic, 67.
 Papamichalopoulos, C. 66.
 Parades, 174, 177, 188, *see*
 also Processions.
 Paronymph, 109.
 Paspatis, A. G., 192-193.
 Patriarch of Constantinople,
 11, 57, 118, 119, 121,
 243.
 Patriotism, 30, 132.
 beneficial to the United
 States, 187, 222.
 examples, 85, 87-92, 180.
 in history, 6, 7.
 of Anagnos, 210, 217, 218.
Patris, 69, 146.
 Paupers, 10, 59, 76, 153.
 Peddlers, 25, 26, 134, 138,
 139.
 Perkins Institution, 211-216,
 221.
 Philanthropy:
 in Greece and Turkey, 11,
 12, 193.
 in the United States, 59,
 61, 64, 66, 76, 133.
 money sent to Greece, 59,
 60, 66.
 of famous Greeks, 196,
 200, 204, 212-215.
 Philhellenes, xiii, xiv, 8,
 196.
 Physicians, 79, 80.
 Picnics, 92, 93.
 Pictures, 3-4, 70, *see also*
 Eikons.
 Political clubs, 62, 179.
 Political ideals, 9, 30, 68,
 130, 179-181.
 Pope, Bishop of Rome, 113,
 117-119.
 Prayers, private, 76, 77.
 Preaching, 100, 158.
 Prejudice, xii, 10, 127-128,
 186, 187.
 Priests, *see* Clergy.
 Processions, 96, 127, 177-
 178, *see also* Parades.
 Professional men, 66, 78-84.
 Professors, 82, 205, 206, 211.
 Property, 37, 41, 150, 172,
 see also Church.
 Prosphora, *see* Antidoron.
 Protestant:
 church buildings, 55.
 Greeks not, 12, 113.
 history, 119-122.

- Protestant—*cont'd.*
 proselytism, 12, 84, 122,
 154, 193, 205. *see also*
 Hill.
 Publishers, 72.
 Pulpit, 158.
- Railroad laborers, 42-44,
 130, 161-162.
 Ralli Brothers, 207.
 Reader, 100.
 Recreations, *see* Amuse-
 ments.
 Red Cross Society, 67.
 Religion, personal, 12, 78,
 110, 160, 166.
 instruction, 70, 76-77, 100.
 practice, 77, 93-95, 107.
 relation to priest, 53, 56,
 107-108.
 Religious toleration, 122.
 Renaissance, 5.
 Reservists, 85.
 Restaurants, 26, 36-38.
 Revolution, *see* War of In-
 dependence.
 Riot, 162-164.
 Rites and ceremonies, 93-
 112, *see also* special
 titles.
 Roman Catholic Church
 history, 4, 115-120.
 how regarded by Greeks,
 113
 propaganda, 12, 122.
 Russian Church and the
 Greeks, 54, 121, 123, 167.
- Sailors, 16fn, 35fn, 54fn,
 85.
 Saints Days, 92, 94.
 Salt Lake City, 165-166.
 Sanitation, 134-136, 147-150.
 Savannah, 171.
 Schism, of West and East,
 117-119.
- Scholars, great, 13, 66, 193,
 200-203, 211.
 Schools:
 in Greece, 8, 11, 12, 199.
 in Turkey, 18, 59, 193, 217.
 Greek in America, 64, 75-
 78, 157, 220.
 evening, 155-157, 174, 188.
 Massachusetts laws, 155-
 157.
 public, 75, 132, 157, 174.
 Seattle, 166-168.
 Service, Sunday, 98-102.
 Sexual vice, 10, 39-40, 43-
 44, 74, 130, 136.
 Shepherds, 12, 42.
 Sinadinos, 65.
 Sinaitic monastery, 121, 201,
 204.
 Slaughterhouse laborers, 44.
 Societies, 53, 58-63, 132, 133,
 153.
 Soldiers, 85, 132.
 Sophocles, Professor, 13,
 201-205.
 Southern States, 37, 169,
 171-181.
 South Omaha, 162-164.
 Sponge divers, 176.
 Steamship agents, 17-18, 21-
 22.
 Steamship transportation,
 22-23.
 St. Louis, 164-165.
 Strikes, 154.
 Students, 80-82.
 Sunday schools, 76, 77.
 Syrian, G., 195.
- Tarpon Springs, 176-179.
 Teachers, 77, 78, 140.
 Temperance, 141, 146-147,
 151, 152.
 Temptations, 39, 43, 79, 136.
 Theatres, 41.
 Theatricals, 152-153, 179.
 Thornbull, John, 191.

- Tones, liturgical, 99.
 Transvaal, 18.
 Turkish:
 army service, 24.
 constitution, 24.
 oppression, 6-7, 10, 12, 18,
 24, 192.
 University of Athens, 4, 9,
 40, 79, 209.
 Vineyard laborers, 42.
 Vlastos, S. J., 67.
 Waiters, 40, 135.
 War:
 1821-28, of Independence,
 4, 7-9.
 - War—*cont'd*:
 famous orphans, 192-201.
 1897, Turkish, 143.
 1912-13, Balkan, 24, 60,
 66, 85, 92.
 Washington, D. C., 170-171.
 Water, blessed, 96, 177.
 Webster, Daniel, 8.
 Weddings, 21, 108-111.
 Western States, 43, 44, 146,
 161-168.
 Women, 47, 75, 131, 133,
 134, 146, 150.
 Women's societies, 60, 61,
 133.
 Zachos, J. C., 197-201.
 Zenos, A. C., 205-206.

